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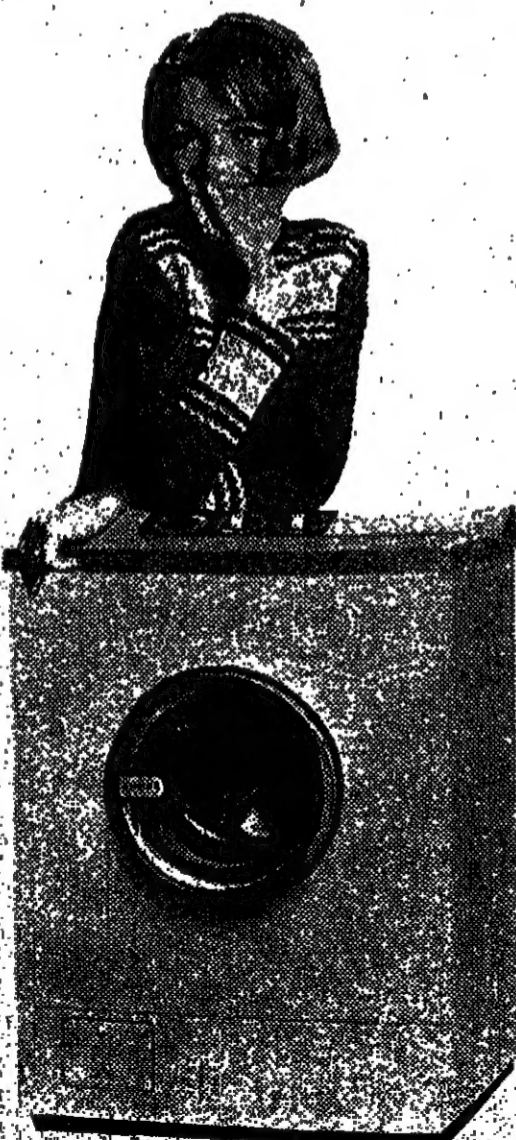
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THE JERUSALEM
POST

MAGAZINE



FRIDAY, APRIL 7, 1972

Singing and dancing at the Matsons. The traditional post-Pesach celebrations of North African Jews was held in Jerusalem's Valley of the Cross yesterday, with tens of thousands in a colourful gathering. (Ze'ev Radovan)

SWISSAIR OFFERS YOU SOMETHING BETTER THAN TOURISM!

ALPINE HIGHLIFE

Although the matchless experience of a summer holiday in the Alps is out of this world, it isn't out of your reach. Consider, for example, the following down-to-earth rates for Alpine Highlife (per person, per day - including room, full board, service and taxes, except where otherwise stated).

Every one of the resorts and hotels is unqualifiedly recommended: all have been personally selected by us.

SWISSAIR'S ALPINE BESTSELLERS 1972

RESORT	ALTITUDE m	HOTEL	CLASS	DOUBLE ROOM BATH/SHOWER		SINGLE ROOM BATH/SHOWER		DOUBLE ROOM		SINGLE ROOM	
				SFR.	\$	SFR.	\$	SFR.	\$	SFR.	\$
SWITZERLAND											
AMDEN	1100	Rössli	B-1	43.-	11.15			31.-	8.05		
BAD RAGAZ	530	Lattmann	B-1	75.-	19.50	75.-	19.50				
		Tamina	B-1	66.-	17.15			55.-	14.30	57.-	14.80
BERNE	545	BelleVue-Palace	A-1								
		Bed & Breakfast		50.-	13.-	51.-	13.25			35.-	8.10
ENGELBERG	1020	Ring Apartments	A-2	65.-	16.90						
		Hoheneck	B-1	48.-	12.45	48.-	12.45	40.-	10.40	40.-	10.40
INTERLAKEN	569	Grand Hotel Beau Rivage	A-1	65.-	16.90	75.-	19.50	60.-	13.-	65.-	14.30
KANDERSTEG	1170	Park Hotel Gemmi	A-2	70.-	18.20	55.-	14.30	45.-	11.70	45.-	11.70
		Bernerhof	B-1	59.-	15.30	59.-	15.30	45.-	11.70		
KLOSTERS	1220	Weisskreuz-Belvedere	B-1	65.-	16.90	60.-	13.-			55.-	14.30
SEDRUN	1450	Mira	B-1	34.-	8.85			31.-	8.05		
		Krüzlpass	B-1	34.-	8.85						
WEGGIS	450	Albana	A-2	63.-	16.35			48.-	12.45	62.-	13.50
		Friedheim	B-1	48.-	12.45			42.-	10.90	43.-	11.15
WENGEN	1275	Regina	A-2	50.-	13.-	65.-	14.30	43.-	11.15		
		Alpenrose	B-1	45.-	11.70	48.-	12.45	37.-	9.60		
ZWEISMIMEN	1000	Krone	B-1	40.-	10.40	40.-	10.40	35.-	9.10	38.-	9.35
AUSTRIA											
				AUS.	\$	AUS.	\$	AUS.	\$	AUS.	\$
BAD GASTEIN	1013	Weismayr	A-2	9,745.-	412.-	10,105.-	439.50	7,375.-	320.65		
		Meranhaus	B-1	6,880.-	299.15	6,880.-	299.15	5,830.-	253.50		
		Nussdorfer	B-2	6,000.-	280.85	6,000.-	280.85	5,360.-	232.60		
<i>All-inclusive rates for 21 nights, 15 thermal baths and 2 visits to a physician.</i>											
SEEFELD											
	1200	Kurhotel	A-2			8,330.-	362.15	8,880.-	388.10	6,330.-	275.20
		All-inclusive rates; 21 nights, 15 thermal baths, 2 physicians visits and free use of 2 swimming pools and sauna.								6,770.-	294.35
		Klosterbräu	A-1								
		All inclusive rates per day				380.-	15.65	390.-	16.95	320.-	13.90
		Wetterstein	B-1							360.-	15.20
		All inclusive rates per day				245.-	10.65				

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SWISSAIR+

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THE PASSENGER FLEET - The deficit of the two-ship Israeli passenger fleet can be overcome, reports Yehov Friedler after talking to the company's director, Page 5.

CHANGING THE VECTOR-AL - Philip Gilton interviews Prof. Yehov Katz, the outgoing Rector of the Hebrew University, and Prof. Michael Rubin, his successor, Page 7.

REVOLUTION IN THE MAKING - A new home-building process, being tried for the first time in Israel, may cut construction costs by 20 per cent and building time to half, David Lenson visits the site, in Kiryat Ono, Page 8.

NOT ALWAYS A DESERT - The Judean Desert has been a scene of Jewish settlement throughout the centuries. Only when non-Jews have ruled the country has it been a wasteland, By Dr. Menahem Haral, Page 10.

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EXTRA - I believe we could be a I believe we could be a and perhaps even make fit," he stressed.

EXTRA - If this were the case, Capt. hel would ask the governms "waive the charter fee durh laying up period, savh 50,000 at a stroke, "or to tal ships back. We could easer after two suitable foreign, pag iger ships at the Suez Canl and only for that period, year that we actually ney," he said, adding that \$1.5 day each for the ships "sive in the light of shippl rket conditions. The gover at is penalising us for t as accrued by Somorfin."

EXTRA - A adds that "last year's rference between a bra set and a bikini. Catherine Rosenheimer finds very little disticlion in her review of the Dice collection, page 17; Policica: a new kind of playphone poles, page 16; Max Lerner says yes to Women's Lib, page 18; Spicy Oriental soups, by Molly Lyons Bar-David, page 19; Garden hints for April, page 20.

ARTS AND ENTERTAINMENT - A loon affair with Bataheva, dance news by Doris Soudan, page 24; Traveler's woes, Musco and Musicians by Yohanan Boehm, page 25; Art reviews, Galleg Guide, page 23; Philip Gilton's Television, page 27; Television, radio schedules, chess, bridge, crossword, page 26; What's On, pages 22-29; Cinema, page 30; Poster, page 31.

EXTRA - On last week's cover, there appeared a photograph of a man. It is a "freedom," by Jacques Lipchitz, at the Billy Bass Sculpture Garden. The statue is really a "Warrior of Montauk," as it is by H. A. Bourdelle. Billy Bass is called the Billy infers our readers that at least the name of the photographer, Ludi Hadar, was correct.

The Hussein plan puzzle



King Hussein may have made his recent overtures because he feels that his bargaining position will never be stronger than it is now. And Israel may have turned down the King's plan because Hussein has so little to offer. Despite these possibly compelling reasons for Israeli dismissal of Hussein's move, writes ERWIN FRENKEL, it may well be in the Israeli interest to "establish a new pattern of relations with our eastern neighbour," by encouraging any overture which would separate Israel's disputes with Jordan and with Egypt.

UNTIL a month ago, it was assumed that before Mr. Nixon's Moscow summit meeting in May there would be little cause for public discussion of the Arab-Israeli dispute. The prospects for any new developments would emerge, it was believed, only after these talks. Any activity before this event - rhetorical or diplomatic, by any party - would itself merely be a manoeuvre designed to influence these talks.

Fundamentally, this thesis may still be correct. Certainly it seems intact regarding the central issue of whether Egypt will ultimately be persuaded to opt for a separate agreement to reopen the Suez Canal, or whether it will choose instead to resume hostilities in the hope of getting something better. But the thesis has been convulsed by the actions of King Hussein. His proposal for a federated Jordan with some kind of local autonomy for the West Bank, his statements in the U.S. that he is prepared to reach a separate agreement with Israel, and his ambiguous remarks regarding an undivided open Jerusalem, set with Arab sovereignty restored in its eastern parts, have reopened what were believed to be dormant issues.

The Cabinet as a body, as distinct from some of its individual members, has chosen to dismiss Hussein's moves as essentially trivial. Surprisingly, Israel appears to have won at least tacit support for this view in the U.S., where the State Department this time refrained from hailing Hussein's peace-loving virtues.

Whether these responses too are part of the pre-summit tactics, or whether, as some insist, they betray an underground understanding (or misunderstanding) between the State Department and Hussein's peace-loving virtues. Unknown element.

What can be said with greater assurance is that dismissing Hussein's various statements as trivial does not yet prove them to be so, and that important sectors of Israeli public opinion remain unconvinced. The issue that has emerged is double-barrelled: What is moving Hussein? What is and should

move the Israel Government? It is one thing to have to conjecture about the meaning of Hussein's throne him, but also to divert Israeli forces to the Jordan River. And if that war led to Israeli victory, without any invasion of his country, then too his bargaining power via a vis Israel would still be immeasurably weaker than it is today.

With regard to Hussein, it has been argued that his federal plan, like his other statements, was not directed at Israel. He was talking to the Palestinians and the Arab world on the one hand, and to U.S. public opinion on the other. And precisely because he was not addressing the relevant party, Israel cannot take him seriously.

Position and tactics. But this is an argument which shifts attention from Hussein's position to his tactics. And it is his position and the circumstances which determine it which are of political moment.

The salient points of his public position are clear. He has said he will not join in any new war against Israel; he is ready to make a separate agreement with Israel; he is ready to give the Palestinians home rule on the West Bank.

None of these statements were designed to solicit cheers in Cairo or Damascus. They could only deepen his isolation in the Arab world. Thus they reflect a certain courage, but even more important they reflect his forlorn political circumstance. Hussein has nothing to gain by participation in a new war. In defeat he would surely lose what is left of his kingdom, and even in the unlikely event of Arab victory, he would be swept from his throne by the more radical forces which he brought on the war.

prepared to give up. Hussein could not accept. But in the months that have passed, Hussein's isolation has deepened, and thus his bargaining power has deteriorated. Israel on the other hand has, for the time being, freed itself from pressure for a general settlement of the Rogers Plan, and with U.S. backing, has fashioned a new alternative to war, partial agreement with Egypt, which leaves Hussein in the cold.

Varied incentive. Thus just as Hussein has new incentives for considering a separate agreement - and thus different and less demanding terms than before - so Israel must have new reasons for rejecting the prospects of such an agreement.

Israel responses. If this is an accurate outline of Hussein's situation, if it reflects, perhaps not his thinking, but at least the circumstances in which he is compelled to move, it is then possible to examine Israel's recent responses more effectively.

After Hussein extinguished the terrorist threat in September, 1970, it was argued that Israel could not and should not consider an agreement with Amman, for there was no surety that the signatory to such a pact would long be the ruler in the Jordanian capital. A more likely result would be that the West Bank and perhaps Jordan as a whole would in effect be dominated by the terrorists.

The only qualifying statement made recently by one of those thought to determine policy was Mr. Dayann's remark in a TV interview that Israel's interests would not be served by absorbing (Continued on page 27)

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AMDEN	1100	Rbsell	B-1	43.-	11.16			31.-	8.05		
BAD RAGAZ	530	Lattmann Tamina	B-1	75.-	19.50	75.-	19.50				
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				8,330.-	362.15	8,880.-	386.10	6,330.-	275.20	6,770.-	284.35
			A-1	380.-	15.85	380.-	16.85	320.-	13.90	350.-	15.20
			B-1	245.-	10.85			210.-	9.15		

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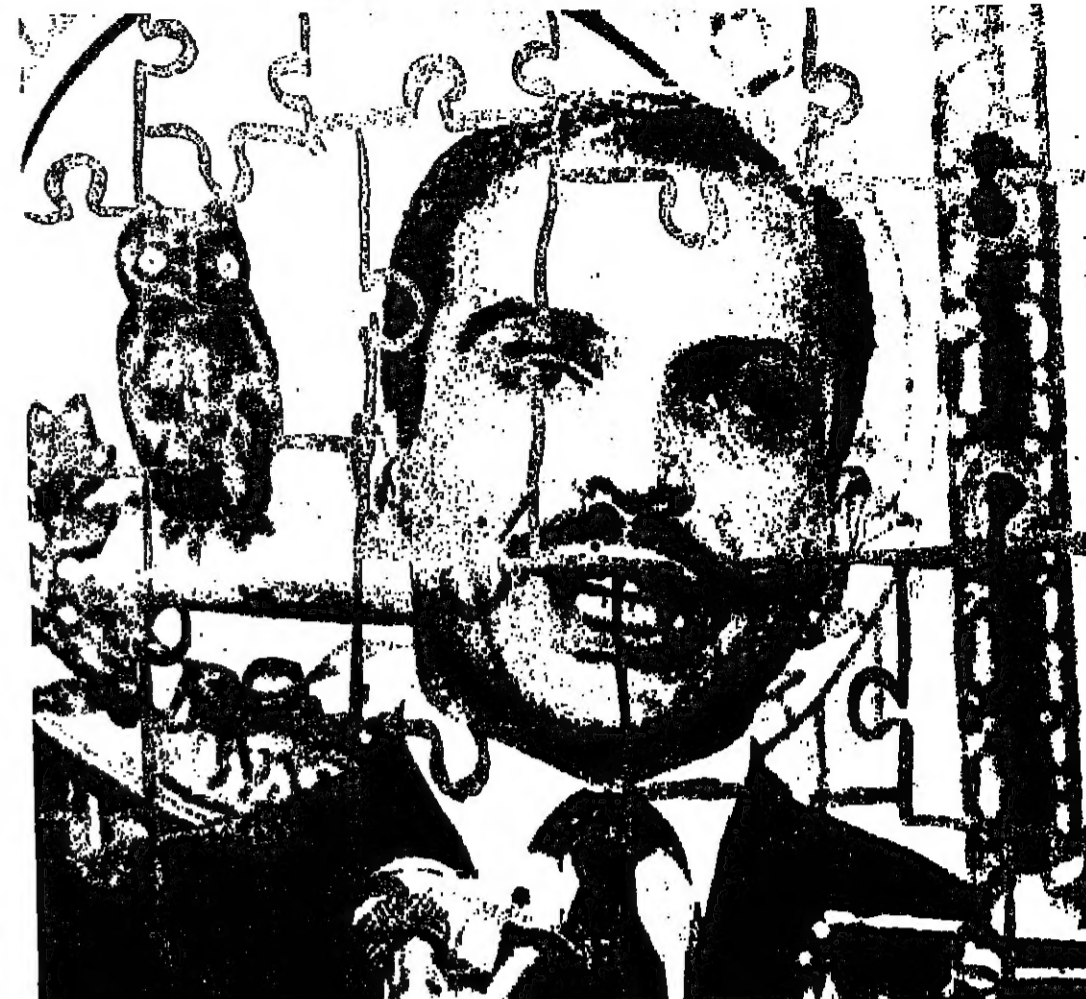
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On last week's cover, there appeared a photograph of a station wagon erroneously identified as a station wagon by Jacques Lipshitz, at the Billy Rose sculpture garden. The station is really called "Warrior of Montserrat" and the garden is called the Billy Rose Garden. We are glad to inform our readers that at least the name of the photographer, Paul Nadar, was correct.

The Hussein plan puzzle

King Hussein may have made his recent overtures because he feels that his bargaining position will never be stronger than it is now. And Israel may have turned down the King's plan because Hussein has so little to offer. Despite these possibly compelling reasons for Israeli dismissal of Hussein's move, writes ERWIN FRENKEL, it may well be in the Israeli interest to "establish a new pattern of relations with our eastern neighbour," by encouraging any overture which would separate Israel's disputes with Jordan and with Egypt.



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Unknown element

Whether these responses too are part of the pre-summit tactics, or whether, as some insist, they betray an underground understanding (or misunderstanding) between Jerusalem and Amman cannot be known by ordinary mortals not privy to Mrs. Meir's kitchen or the classified files of Joseph Sisco.

What can be said with greater assurance is that dismissing Hussein's various statements as trivial does not yet prove them to be so, and that important sectors of Israeli public opinion remain unconvinced.

The issue that has emerged is double-barrelled. What is moving Hussein? What is and should

move the Israel Government? It is one thing to have to conjecture about the meaning of Hussein's actions. It is another and more troublesome thing when the citizen is forced to conjecture about the actions and policy of his own Government.

With regard to Hussein, it has been argued that his federal plan, like his other statements, was not directed at Israel. He was talking to the Palestinians and the Arab world on the one hand, and to U.S. public opinion on the other. And precisely because he was not addressing the relevant party, Israel cannot take him seriously.

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None of these statements were designed to solicit cheers in Cairo or Damascus. They could only deepen his isolation in the Arab world. Thus they reflect a certain courage, but even more important they reflect his forlorn political circumstance.

Hussein has nothing to gain by participation in a new war. In defeat he would surely lose what is left of his kingdom, and even in the unlikely event of Arab victory, he would be swept from his throne by the more radical forces which brought on the war.

Thus the choice available to him in June, 1967, perilous as it was then, has now entirely disappeared, and the Hashemite Kingdom now joins the West Bank and Lebanon in the line of those Arab communities for whom war is not a national option.

But less hazardous for Hussein is no sitting on the status quo. If it issues into an agreement on Suez, there will be no sense of urgency anywhere to promote agreement between Israel and Jordan. As a result his bargaining power will be sorely weakened.

It is, instead, the status quo which should lead to war, this could, in not give up; and what Israel was

prepared to give up, Hussein could not accept.

But in the months that have passed, Hussein's isolation has deepened, and thus his bargaining power has deteriorated. Israel on the other hand has, for the time being, freed itself from pressure for a general settlement à la Rogers Plan, and with U.S. backing has fashioned a new alternative to war, partial agreement with Egypt, which leaves Hussein in the cold.

Varied incentive

Thus just as Hussein has new incentives for considering a separate agreement — and thus different and less demanding terms than before — so Israel must have new reasons for rejecting the prospects of such an agreement.

But these reasons have not been enunciated. The result is an uneasy feeling among many that while Hussein may be beckoning, Israel is looking elsewhere.

This feeling may, of course, be unwarranted. But there is no government statement in recent weeks, official or unofficial, that has challenged it. On the contrary, there have only been signs of some internal ferment within the Cabinet, with Yigal Allon, making conciliatory remarks regarding Hussein, and Mrs. Meir and Mr. Dayan dismissing him.

In the absence of clarity about the present bases of Government policy toward Hussein, the citizen is left to his own resources to find reasons where few are visible.

It is not surprising, therefore, that analysts have focused on the domestic determinant of the Government's stance. According to this argument, the Cabinet majority and the Labour Party, under pressure from Gahal, the National Religious Party, and a vocal element inside the Labour Party have hardened their stance regarding the terms of any agreement with Hussein. From attending the Jordan River as a defence border, the Government now stresses Israel's "historic rights" in Judea and Samaria, and appears to eliminate the qualifying word "defence."

The only qualifying statement made recently by one of those thought to determine policy was Mr. Dayan's remark in a TV interview that Israel's interests would not be served by absorbing

(Continued on page 27)

THE JERUSALEM POST MAGAZINE

PAGE THREE

MAPAM once again provided an object lesson in the fine political art of having the best of both worlds when, for more than a week, the party's leadership tattered between Government and Opposition. The anti-Government stand of a Mapam opposing Jewish settlement in Gaza and Rafah brought a sharp reprimand from Minister-without-Portfolio Israel Galili, who warned Mapam against "entrapping itself in a tragic dilemma."

Throughout its history, Mapam has had to face a succession of such dilemmas, largely as a result of its concern for abstract ideologies that must be made to match similar ideologies in the outside world, and which has found constant political expression in opposing independent Israeli action.

Mapam will go down in history as the Government party that was anxious until the last moment to rely on foreign help in seeking to break the lightning Arab nose in May-June 1967, and voted against independent action by Israel. For it was Meir Ya'ari who cherished party dogma too much to accept the formation of a national coalition at the time of the greatest danger to the country's existence.

In its pursuit of the best of both worlds Mapam has always known how to exploit to the full its influence in the Government and in the Zionist movement for the benefit of the Kibbutz Aitzi of Hashomer, making the kibbutzim of Hashomer Hitzar one of the most remarkably successful business corporations in the country. Hashomer Hitzar has, of course, much to conserve its turnover in 1970 was IL270m.

Mapam can hardly deny the charge often levelled against it that, over the years, it has added double standards, such as lifting in the Eshkol Government, enjoying the benefits of power and thereby automatically supporting the recession Budget, while at the same time staging protest marches against the Government's belt-tightening policies.

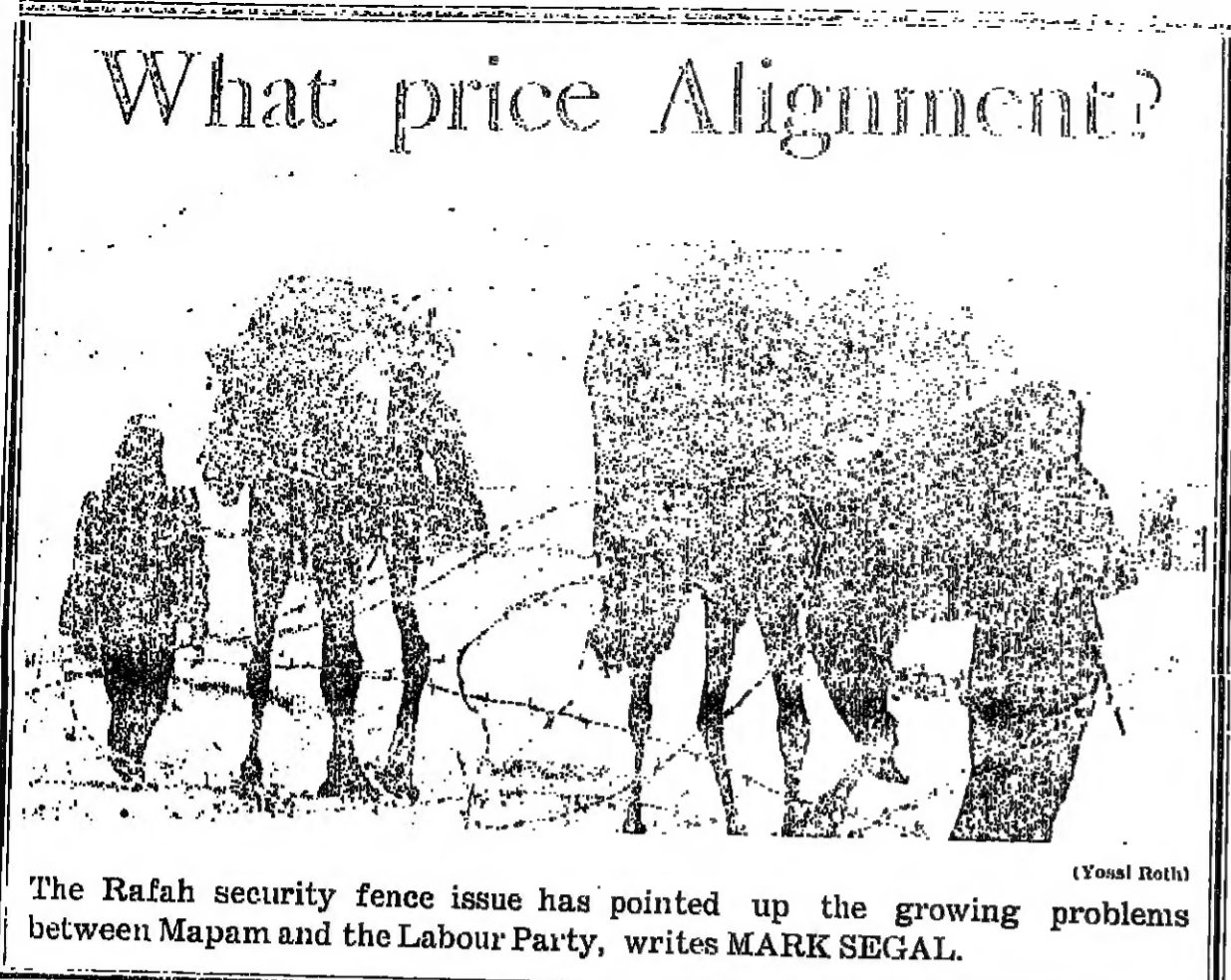
This reporter well remembers one election campaign when, as part of an "expose" of Government neglect of Arab labourers forced to work away from their homes, the present Deputy Health Minister, Abdul Aziz Zoubi M.K., the Mapam Arab leader, took newsmen to the Nahal Yitzhak district of Tel Aviv. Some of the Arabs interviewed said they were from Um-el-Fahm and were forced to work in town because they had no land. On further questioning, they revealed that land they had formerly owned had been acquired by Barkai and Mishmar Haemek, both strongholds of Mr. Zoubi's party.

WHEN reporters once asked Mr. Ya'ari how he liked the fact that Mapam was the Israeli party most favoured by U.S. Secretary of State William Rogers, he replied: "We will surprise him yet." For Mr. Ya'ari was the first prominent politician to find "non-hostile elements" in the Rogers Plan when the Mapam Political Committee discussed the scheme.

It is generally assumed that the Nixon Administration decided on the Rogers Plan in the belief that Israel was sufficiently weak to accept it. This was a result of its misreading of the anti-Government stand of the small but vocal leftist minority sparked off by Dr. Nahum Goldmann—who enjoys his warmest support in Israel from Mapam.

It is curious for a movement devoted to the concept of collective ideology that, when it is pointed out that the mainstay of the leftist opposition to Mrs. Meir's security and foreign policy comes from some of its kibbutzim, such as Gan Shmuel and Kerem Shalom, it begins to decamp on the rights of freedom of political expression.

The members of Kibbutz Kerem Shalom have made news recently with their extreme opposition to the establishment of Jew-



The Rafah security fence issue has pointed up the growing problems between Mapam and the Labour Party, writes MARK SEGAL.

pangs of conscience in attacking Jewish settlements a few kilometres to their west, in the Rafah area. When Nahal Dikla and other outposts were first set up in 1967 following Cabinet decisions, the Kerem Shalom community campaigned against them, denying any kind of services to the new settlers and their families. It was the same people who headed the recent anti-settlement campaign, inscribing inciting slogans like "Dikla—a curse" on the highway.

In 1970, a series of press releases was issued by the Negev Committee (*Ya'adat HaNegev*), representing moshavim and kibbutzim in the Northern Negev, particularly those bordering the old Gaza Strip boundary line. They were an urgent appeal for press backing for the demand that the defence authorities build a security fence to protect these communities against mine-laying terrorists from the Gaza area.

As this campaign of rooting out terrorists in the Gaza Strip progressed, a virulent denunciation of Zaha's "inhuman activities" was launched by the coalition of leftist Mapam, New Left (Shah), Left Alliance (Brit Smol), Haolam Hazeh, Rakah and Matzpen, with front groups like the Israel Human Rights Organization issuing atrocity stories—all of it excellent fodder for the Soviet-Arab propaganda machine.

VERY busy element among the leftist activists is the "Peace and Security Movement," which has been run from its very outset by Latif Dori, whose full-time job is secretary of the Mapam Youth Division. This fringe group's press communiqués are always printed on the same stationery as the official press releases from the Mapam central offices. At its National Council meeting, the Mapam Youth Division adopted a series of resolutions identifying itself with the views of Mr. Dori's "peace and security movement." And this despite the fact that Mapam went to the elections in 1969 on the Government's policy lines that Mr. Dori so fiercely opposes.

What price Alignment?



The Rafah security fence issue has pointed up the growing problems between Mapam and the Labour Party, writes MARK SEGAL.

Now, Mapam seems to have no Finance Minister Pinhas Sapi's post-devaluation economic policies and Labour Minister Yosef Almo-gil's strike restraint legislation. In many ways, in fact, the only real opponent of Mr. Sapi's economic policies—apart from Hatzadim Secretary-General Yitzhak Ben-Aharon—is Mapam.

But Mapam moved one step too far to the left following the rally of Kerem Shalom and other sympathetic Hashomer Hatzar kibbutzniks, in which criticism of methods employed in fencing-off areas inside Gaza developed into a general denunciation of the principle of Jewish settlement in Gaza and Rafah. The Mapam Secretariat proceeded to endorse wholesale the resolutions of the rally, including the denunciation of Jewish settlement as "morally indefensible and an obstacle to peace."

As this campaign of rooting out terrorists in the Gaza Strip progressed, a virulent denunciation of Zaha's "inhuman activities" was launched by the coalition of leftist Mapam, New Left (Shah), Left Alliance (Brit Smol), Haolam Hazeh, Rakah and Matzpen, with front groups like the Israel Human Rights Organization issuing atrocity stories—all of it excellent fodder for the Soviet-Arab propaganda machine.

Then another political mistake was made—reportedly by Labour Party Secretary-General Isaac Yeshayahu—when the Coalition majority on the Knesset Presidium refused to recognize the Gahal-State List-Free Centre motion for a debate on the Mapam anti-settlement campaign. This paved the way for the Opposition to have a special Knesset session. Now Mapam found itself under attack—first in the Alignment

attack caucus (Mrs. Meir saying, "I shall never forgive you for this"), and then by all parties in the house. On top of this, Mr. Galili spelled out to the world that the Gaza Strip would not revert to its previous status. Then Mr. Ya'ari told a radio reporter that he trusted that Mrs. Meir would show "more understanding" than Mr. Galili, adding, "after all, Golda has always enjoyed great credit in our movement."

According to the available sources, Mr. Ya'ari and his co-leader of Mapam, Mr. Ya'acov Hazan, had a rough welcome from Mrs. Meir. She reflected the dismay inside the Labour Party that Mapam had taken this line just when the world was pondering the implications of King Hussein's proposals. They parted after promising that Mapam would amend its anti-settlement decision and print an apology to Mr. Galili. At the time of writing, neither promise had been kept.

There appears to be a difference of opinion between the two halves of Mapam's "historic leadership," with Mr. Hazan having made clear that he disapproves of the decision reached at a Mapam Secretariat meeting from which he was absent. The two have not been seeing eye to eye since Mr. Ya'ari declined to follow Mr. Hazan in recanting the old allegiance to the Soviet Union at the recent Mapam Council. Some observers believe that the split first began to appear after Mr. Ya'ari's long leadership was called into question by some kibbutz youngsters who like Mr. Hazan, after which Mr. Ya'ari an-

The present debate has been Mapam into strange company, as last weekend's essential anti-Zionist rally of the left, led by Kerem Shalom and headed by its kibbutz members, many Labour Party members are beginning to wonder whether it is worth paying the price for the Alignment.

One example is the World Zionist Organization's Information Department, which is at present Mapam hands. It is widely held that some of its top officials tried to organize the anti-Government demonstration that ended with the police at the opening session of the Zionist Congress. A prominent participant in that demonstration was the head of Mapam in England, Mr. Solly Margalit—one of the few emigrants from Israel who has been resistant to Zionist politics. Mr. Margalit demonstrators against Herut Chairman Menahem Begin, when he visited London. One does not want to be a supporter of Mr. Begin to dislike hearing him described as "the enemy of Zionism," as the young Mapam did in London.

By all accounts, the young Mapam did in London. It is this group that in fact keeps the old pre-merger division alive. For this gives them a platform on which to hang their opposition to Defence Minister Dayan, who neither needs nor seeks their support.

Moreover his popularity continues at its peak, despite the smear campaigns, especially following the remarkable success of his liberal policies in the Territories, topped by the West Bank elections. Mapam's minority was persuaded to join the Alignment with the cry of "Save the party from Dayan," and yet it now sees that his policies do only carry the majority and that support of Mrs. Meir, but that they have been proven right in the eyes of these politicians.

The Labour Party as a whole now seems to view with growing concern the Mapam lurch to the left, and the question is beginning to be asked whether the militant price paid for the Alignment is really worth while after all, especially since once electoral reform comes into effect, Mapam is likely to disappear.

Israel's two passenger ships are a real asset to the country, and their annual deficit does not tell all the story, the director of Zim Passenger Lines tells YA'ACOV FRIEDLER.

ISRAEL'S two passenger ships—the Zim and the Nili—showed a deficit of \$800,000 last year. But the figures do not tell the whole story, according to Captain Nissim Eshel, the director of Zim Passenger Lines.

In a recent interview, Captain Eshel indicated that he thought the Government—which is a partner with Zim in the ownership of the passenger fleet—could improve the position substantially by allowing the company a freer hand in the running of its business. One of the major problems, he said, is the \$3,000 per day that the line pays the Government in charter fees for the two ships. The Government owns the ships, having taken them over from the bankrupt Somerlin Company, which built them eight years ago.

"We pay the \$3,000 every day of the year—this year a day extra for February 20—regardless of the fact that for the four months of the winter off season, one of them is laid up in Haifa port and not only does not earn any income but costs us maintenance expenses, while the ship that sails also loses due to a dearth of passengers. If the Government would take a firm decision that a passenger fleet is essential for Israel, a decision that would leave no doubt as to our future—provided only that the deficit does not assume run-away proportions—and gave us a free hand to run the company, then I believe we could break even and perhaps even make a profit," he stressed.

If this were the case, Captain Eshel would ask the government to waive the charter fee during the laying up period, saving \$150,000 at a stroke, "or to take the ships back. We could easily charter two suitable foreign passenger ships at a much lower cost and only for that period of the year that we actually need them," he said, adding that \$1,500 a day each for the ships "is excessive in the light of shipping market conditions. The government is penalising us for the debts accrued by Somerlin."

He adds that "last year's deficit was well below the \$1.5m. the government ruled as permissible. True, the government covers the deficit by a subsidy, but it gets it back with a surplus in the form of the \$1.1m. in hard currency we pay for the charter fees."

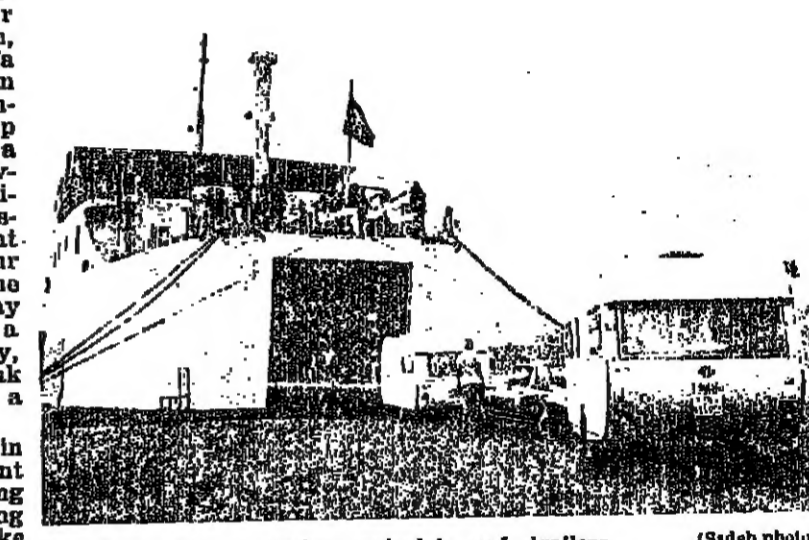
Bringing tourists

This dry arithmetical account does not take into consideration the 20,000 tourists the two ships brought to Israel last year, out of the 35,000 passengers they carried. Captain Eshel disputes the argument that many of them would have come anyway. "The modern passenger-car ferry trade is now greatly developed in Europe. The French in particular are operating it on a large scale to Morocco and Tunisia, promoting it as a sunshine route to a sunshine holiday. I have no doubt that very many of the car-owned tourists who came to Israel on the Dan and Nili did so in large measure because their service was available, and was one of the choices offered by their travel agent. Had our ships not been available, I believe they would simply have driven aboard some other ferry in Marseilles, Genoa or Naples, and gone elsewhere."

The estimated average \$1,000 we offer our passengers the best service available in our class at a very reasonable price. The Dan and Nili are not the Queen Elizabeth II, but in our own popular tourism class, I can safely say that today we offer the best available.



The Nili, one of Zim Passenger Lines' two ships on the Mediterranean run.



The Dan takes on Swiss motorists and trailers.



Ship passes the island of Stromboli, off the west coast of Italy.

Improved food

During the past year, the firm had made great efforts to improve the food, he said, and "it is now of a standard second to none, comparing very favourably to anything available in Israel." The "kibbutz style" meals, where each passenger is served in the dining room. "We found that if a passenger goes by sea he wants the full service that he cannot get in a plane." Crews now total 120 men on each ship, one for every 1.5 passengers when the ships are sailing at their full capacity of 520 passengers.

A point to note, he added, is that by going by ship you extend your holiday by "and you pay in Israeli currency for your ticket, not out of the foreign travel dollar allocation, which you would have to do if you went by plane and stayed the extra days in a hotel abroad."

The ships run on a fixed schedule with a sailing from Haifa on alternate Wednesday afternoons or Saturday evenings, going round-trips for Israelis, which he believes could put the company in the black and save which in fact is not practical for those with less money to spend.

to-three week holiday here, was "an invisible income" earned for Israel by his ships, he thinks. Despite the financial difficulties of passenger shipping all over the world, "more passenger-car ferries are being built and operated in France, Spain, and other Mediterranean countries because they recognize them as a contribution to their tourism industry, for instance Italy, pay huge subsidies to their passenger fleets because they consider them an integral part of their tourism."

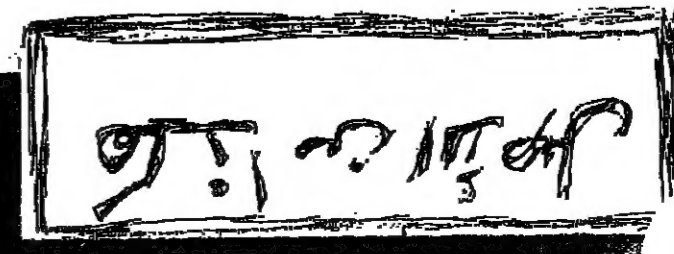
By travelling on Israeli ships the tourist spends an extra three or four days each way on "Israeli territory," and so "If he enjoys his trip (and he certainly can do so on our ships) he will become a firmer friend of Israel." There are also the several thousand immigrants the two ships bring to Israel every year, accompanied by Jewish Agency officials who are able to talk to them about the immigration during the sailing, completing the initial absorption arrangements at sea, before the newcomers set foot in Haifa. The immigrants can take all their luggage with them on the ships. The immigrant comes off the ship, armed with all the information and directions he needs, ready to go to his new home and not bewildered by the abrupt displacement into a new and unknown country.

And what do the Zim ships offer to the passenger? "In a single sentence: he said, Sea travel provides an opportunity for a relaxed holiday with your family and your car."

and Nili are not the Queen Elizabeth II, but in our own popular tourism class, I can safely say that today we offer the best available. "If you're in a hurry," he added, "don't go by sea. But if you want a holiday that starts on the way to getting there, to relax, to sunbathe, to eat well, dance and enjoy the appearance of well-known Israeli artists, come with us."

The fares on the ship range from \$110 one way to \$250 (plus IL650 travel tax for Israelis) according to the cabin; each cabin has a shower and toilet, but the cheaper ones tend to be somewhat small. In compensation there is a lot of deckspace to sunbathe on, a swimming pool and public rooms, with film shows, a dance band and Israeli artists. The meals are the same for all, regardless of the cabin. Car passengers can drive on and off the ship, ready to drive straight off.

"Because of the high costs of crew, the ships need 450 passengers, almost 90 per cent of capacity, to break even. This is why only one ship carries on the service during the winter off season, at a loss to the company. With one ship laid up for four months and the other running at a loss, it is basically the winter season which causes the company's deficit. Captain Eshel has proposed a scheme for travel-taxless round-trips for Israelis, which he believes could put the company in the black and save which in fact is not practical for those with less money to spend."



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Prof. Michael Rabin in his laboratory.

AT 40, Professor Rabin is the youngest professor ever to be elected rector of the Hebrew University.

His predecessor, the present incumbent, Professor Katz, admits that he himself is somewhat older than his successor. He says that he is delighted by the new appointment, which is to take effect in September.

"Professor Rabin is one of many men in their forties who are perfectly competent to hold any post in the University," he says. "He is also very much a product of the University itself. At the same time, he spent several years at Princeton, and so should bring a knowledge of what you might call the great world of *Kutz Yarets* to his consideration of University affairs."

The division of authority at the University is that the President is in charge of all administrative matters, the Rector of academic affairs. The appointment of rector, unlike that of president, rotates: it used to be for a period of two years, with a possibility, a probability, of re-election for a further two: it has now been changed to a straight three-year term.

"This is much better," says Prof. Katz. "It gives a man the authority, the security, and the time to carry out his ideas. On the other hand, it does not interfere with his ordinary work as much as a four-year period used to do."

Students' demands

All over the world students are demanding a new deal at universities, some sort of say in the choice of the curriculum, the nature of examinations, the selection of teachers. Israel has not been altogether sheltered from these gales that are raging across the campuses: the law students struck recently in a demand for changes. What does Professor Katz say to proposals to give students a say in the planning of University affairs?

"For the time being, at any rate, we have finished with the problem of dissatisfied students here. When I began my work as rector, the first thing I did was to form a committee to investigate teacher-student relationships. Now we have representatives sitting together, discussing problems, and trying to find solutions."

"I certainly do not agree that students should have any authority in the shaping of the academic life of an institution. This has been true in some of the great universities of the world, like Ber-

lin and Heidelberg, and in Denmark, and it proved to be a complete failure. The experiment has ruined these universities, and there has been a reaction in the countries concerned against such an idea. We will never agree to it. Students do not have the experience to run a university, they're simply not qualified to decide what is good or bad academically. It is certainly desirable that they should take an interest, and we have to consider all proposals they make, but it is impossible for them to run the show."

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Law faculty

What if the students don't accept this position? "So far, the Israeli students have. The trouble in the law faculty arose because we accepted students indiscriminately, with the result that many of them could not reach the standards we set. Their difficulties were aggravated by the need of many of these law students to work so as to earn a living. In general, this makes life hard for any student, and the problem becomes very acute when the student is battling continually to reach a standard that may be beyond him. We have always had careful selection of students for the sciences, because of limitations imposed by laboratory space: we are starting to introduce selection in the humanities. I think that much of the trouble universities abroad suffered was caused by the policy of indiscriminate admissions."

The University now has some 4,000 foreign students, which is a sizeable percentage of the total of 17,000. Is it not possible that they will introduce the infection of discontent on the campus? "I doubt that they will start trouble for trouble's sake. Again, it is a question of selection, not accepting them indiscriminately."

The Hebrew University has recently introduced teaching in English for two years for these foreign students; previously, students crammed Hebrew at an *ashpen* and then had to slink or swim in Hebrew. It was no use their rector, the first thing I did was to form a committee to investigate teacher-student relationships. Now we have representatives sitting together, discussing problems, and trying to find solutions."

"We all believe that foreign students should be encouraged to come. Then we found in practice that an *ashpen* is adequate only for a person who wants to be able to talk Hebrew, and perhaps to

read a newspaper, but it is not good enough for somebody who wants to learn an academic discipline. Hebrew-speaking students find this hard enough. It is worth mentioning that, when the proposal of two-year courses in English, before the foreign student has to switch to Hebrew, came before the Senate, there was no opposition. Of course, during the two years, the foreign student has special courses in Hebrew all the time."

Some of the trouble abroad arose from teachers being unable to cope with the student explosion: the teaching load became so heavy that courses became impossible to conduct. As a result, students felt that they were not getting a fair deal. Great emphasis is placed today on research: prestige goes with publications. Is there not a danger that the good teacher, who publishes very little, is forced to leave the Hebrew University for less demanding institutions, while the brilliant research worker, who is a poor teacher, goes on mumbering incomprehensible lectures to bewildered students?

Teaching load

"I don't think our teaching load is too heavy. We expect six to eight hours a week, compared with 12 to 13 hours in the U.S., two to three in Italy. Our real difficulty is that many teachers simply cannot live on their salaries, and they have to take other jobs. Professors can often earn extra money directly from their work, from published books and so on, but it is very difficult for the younger men. If a young lecturer starts giving lectures at some other place, particularly if it is outside Jerusalem, this becomes an immense drain on his time, energy, and capacity for concentration. But what can we do? We have to face the realities implicit in the economic structure: it would be desirable if a man earned an adequate salary from one job, but we know he doesn't, and we allow our people to take part-time jobs outside. I believe it would be much healthier if the system were different. Fortunately, Israelis have plenty of energy. One good thing: we give our people plenty of Sabbaticals; they get away every three or four years."

What about the problem of publication or perih? Should a man be judged by the weight of his reports rather than his capacity to teach students? "We don't judge publications only by weight; there has to be quality as well. Some people publish often (some are perfectionists who produce rare works of great excellence). A first-rate man may have a block. We take all this into consideration. I am afraid that a good teacher who does no research simply cannot qualify as a professor today. You must remember that a professor has to deal not only with undergraduates, but also with graduates; if he cannot do research himself, how will he direct his graduate students? Naturally, we try to get the perfect all round man, good at everything."

Doctoral programme

Talking of graduate students, some foreign professors have said that the standards of the Hebrew University for masters' and doc-

Changing rectoral guard

The election of PROFESSOR MICHAEL RABIN as Rector of the Hebrew University of Jerusalem brings a member of the young generation of teachers to the top academic post in the University. PHILIP GILLON discusses attitudes to the students, the generation gap, teaching and research problems, both with the future Rector and the present Rector, PROFESSOR YA'ACOV KATZ.



Prof. Ya'acov Katz

tors' degrees are far too exacting; a man has to produce a major book, a life work, before he can get a thesis approved. "There is some validity in the criticism. We are now making it possible for students to go straight from bachelors' degrees to doing their doctorates, instead of having to get masters' degrees as well. Again, the difficulty here is that students have to earn a living — they come to us after the Army, often already married. In theory, they can go to doctorates in three years."

There has been a stream of so-called "Anglo-Saxon" academics into university teaching posts. Have the "Anglo-Saxons" been a success? Wouldn't it have been easier to take Israelis, who have no absorption pangs? "We don't accept people just to promote *ahya*; newcomers are selected according to the same criteria as our own people. It is harder for them than for Israelis, and it is obviously harder for us to take them than Israelis, because we have to help them to solve so many problems, but it is obviously a success. We have a special office helping them to solve their absorption problems: I don't know of one who went back."

What about the Russians? "This is a much more difficult question. When somebody comes to us from U.C.L.A. or Princeton, the London School of Economics or Manchester, we know exactly what we're getting. I can't say the same about Kharkov, or even Moscow. Professor Zand is one very fine Russian authority, we got. But this will be a problem: any successor will have to work out."

PROFESSOR Rabin sees no signs of generation gaps in the Hebrew University, either in the teaching staff or between teachers and students.

"In the early 'fifties," he says, "an appreciable proportion of the staff consisted of professors who were products of great European universities. As a result, they accepted the European tradition of a distance between professor and other teachers, between professor and students. Now most of the staff are *sabra*s, or people who came to Israel in their infancy. We have many professors in their forties and fifties. I think that they have a very different attitude to each other, and to the students."

He spent many years in America, and saw a great deal of the student wars there. Does he think we will ever face similar crises in Israel? "I am optimistic; I don't think we will ever have the same classes. The Israeli student is at peace with Israel society, in agreement with its basic values. Although I spent long periods in America, I don't claim to be an expert on the student revolt. Still, I can say that the American student is in fact rebelling against American society when he turns against his university. The one contribution he was called upon by society to make — participation in the Vietnam War — was one that the average student was not prepared to make. Then he was dissatisfied with the tra-

ditional goals of the average American, and with the structure of society. Here our students are in a very different position. "The friction on the American campuses that involved purely university affairs arose because of almost universal college attendance, and a college degree being a prerequisite for some jobs for which academic training was not really needed. Some students felt as a result that they were simply being 'put on ice' for three years. This resulted in a sense of being useless, a feeling of frustration."

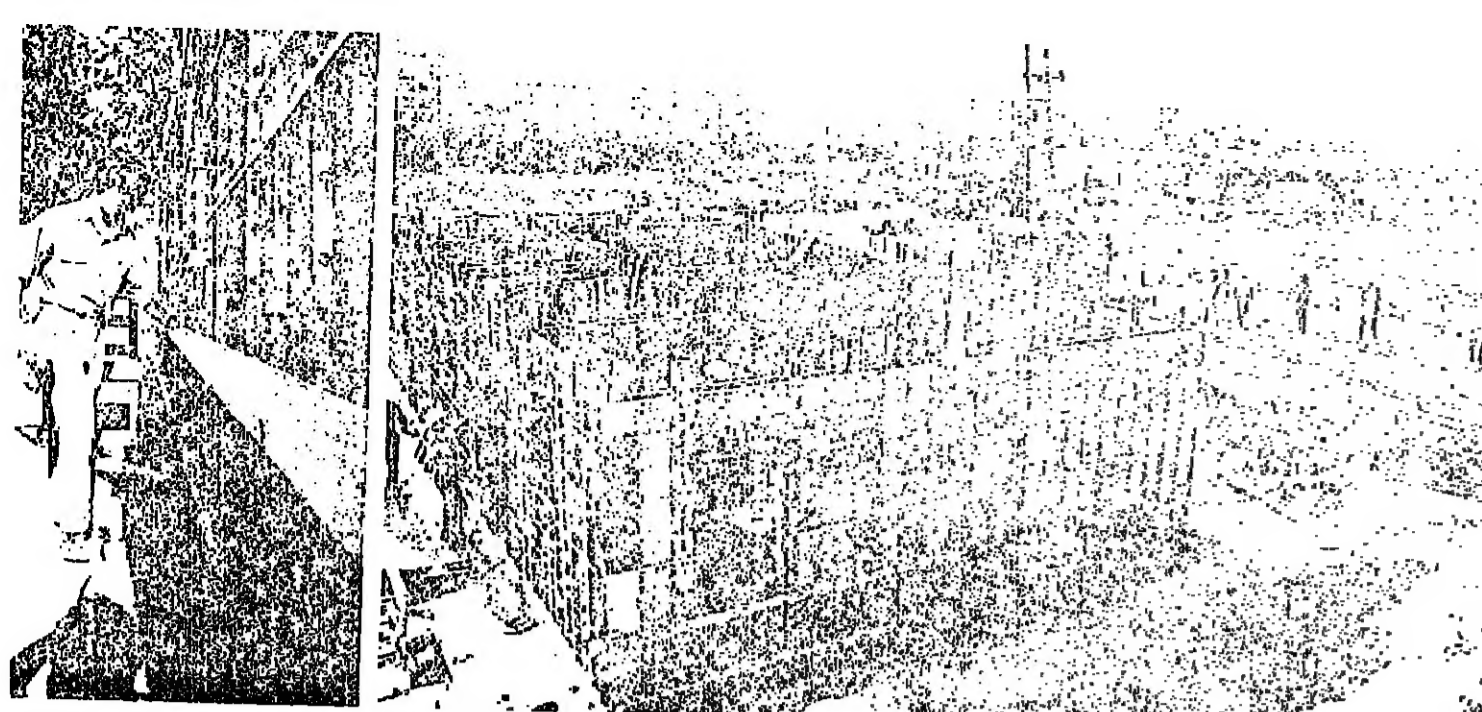
What if peace and affluence were to break out in Israel? Would we then become like America? "I am afraid that the question is very hypothetical isn't it? But, in any case, peace would pose great challenges for young Israelis. Relations with our neighbours and the absorption of *ahya* — such questions alone will make every individual feel that he has a contribution to make to society."

Nevertheless, there are indications that students in Israel are beginning to stake claims to a right to share in the decision-making processes of the universities. "Of course, we have to listen to what the students have to say. If they have complaints about the teaching or research, we must investigate them. But there can be no question of students participating directly in the direction of University affairs or the making of decisions. The greatest benefit in this area will come from student-teacher committees in all departments and faculties. In this way, the students can express what they have to say about the curriculum, examinations, time schedules, the way they are being taught. From my experience at the Hebrew University, I know that deans and teachers take anything that the students say very seriously. One of my main tasks will be to see that we are very responsive to student voices. On the other hand, giving the students power in decision-making should be approached very cautiously."

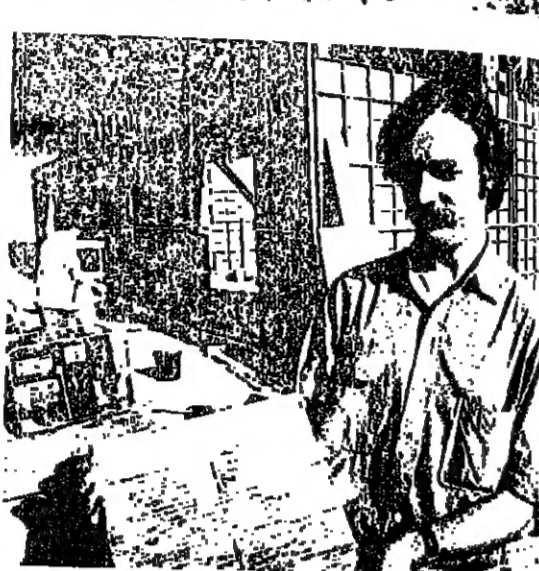
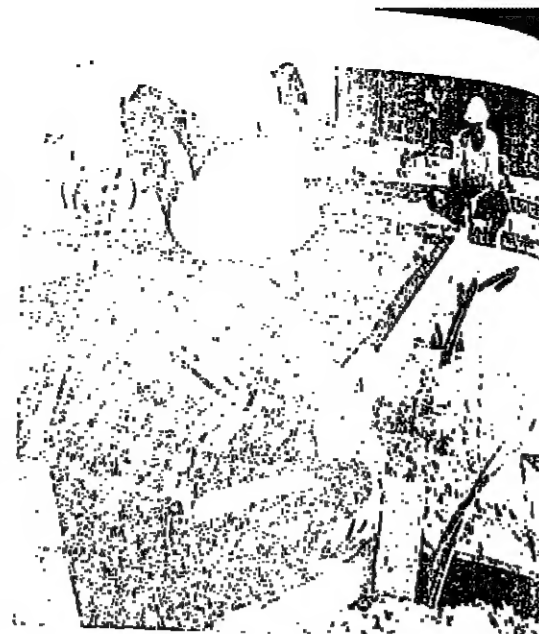
There are many problems involved. The students can't always see the overall and long-term implications of suggestions that they make; sometimes, they are not concerned with anything other than short-term gains. For example, students may demand the replacement of large classes by small tutorials run by senior faculty members. This would involve a great increase in the number of senior lecturers, with corresponding financial commitments, and a reduction in the number of students accepted by the University.

"Another danger in student participation is the politization of the University. In Germany and South America, students objected to tea-

(Continued on next page)



The Stout-Bilt system at work. At left, worker inspects half of finished wall mould, which has been completed and is ready to pour in photo at centre. At left, the poured concrete floor gets smoothed out (above), and one of the company men holds the basic mould unit.



Post reporter DAVID LENNON visited a construction site in Kiryat Ono last week, to view a low-cost, high-speed method of construction's first application in Israel. Here is his report.

Housing in half the time

THE first concrete was poured this week for a building project which may mark the start of a revolution in Israeli home construction. In nine months, 100 families will be living on the site in Kiryat Ono, bordering on Savoyou, about halfway between Tel Aviv and Lydda. For their two-storey, five-room duplex houses, they will have paid about 20 per cent less than they would have for homes which take the more usual 18-24 months to build.

The country began to feel an acute housing shortage after the 1967 war. Since then, various people have been suggesting ways of speeding up the building process here. The Minister of Housing was persuaded to visit the U.S. to observe some of the rapid construction systems in use there. When he returned, he dismissed what he had seen with the remark that none of them were suitable for Israel.

The people who had been so anxious to help, especially American-Jewish businessmen with wide experience in construction, despaired of persuading the Ministry to sponsor a radical change in construction methods. Building here continued in the time-honoured way, with the pace slowing down continually as the shortage of skilled workers holds up the completion of more and more buildings. The only answer the Ministry gave was to talk about a gradual revolution, by the introduction of more standardization into the home construction industry. In the meantime, prices soared, and people have to wait longer and longer.

One man who didn't give up at this point was Lou Boyar, a builder from Los Angeles who is better known in Israel for his philanthropic activities, and has now become an Israeli citizen. He decided that, despite the attitude of Israeli officials, he was going to find a building system to answer Israel's needs.

His answer is the Stout-Bilt System of International Housing Ltd., a company operating from Bermuda. In the words of Mr. Boyar, "This system is faster, cheaper and better than the current construction methods in use in this country. I don't have the sole franchise for the system in Israel, and I only hope that other contractors will pick up the idea and start using it themselves."

The system is simplicity itself. It is almost as easy to use as a child's construction set, and is clearly modelled on the same principles. The basic unit is a metal panel, two feet square. These panels can be bolted together to make any width or height. If you want to make a mould for a wall ten feet high, you simply bolt five units together, one on top of the other, and extend to the

width desired by the same method. When you have the entire wall constructed, you then make another wall the same size and stand it facing the first wall at a distance suitable to the depth of the wall required, say 20 centimetres.

Into this space are placed steel rods, power outlets, water pipes — all the internal workings of the house. Window and door frames are also set into the wall panels. Then ready-mixed cement is brought to the site in trucks and is poured into the mould, packed down, and left for a day to harden. Some 24 hours later, the metal panels are removed, in a matter of three hours, and the walls of the house are left standing complete.

The panels are moved over to the site of the next building, where the floor has already been poured. The South-Bilt panels are actually like monoids, with brick-like or plain surfaces which require only painting for final finishing. Windows and doors are hung in the aluminium frames, the baths and toilets are installed, the PVC floors are laid, the building is linked up to the sewage and electric networks, the area outside is landscaped — and the homes are ready for occupation.

The first project at Kiryat Ono is seen more or less as the pilot project, with the engineers and workers learning the job. Therefore they estimate that it will take about four months to complete the first home — ready to live in! After that, the homes will be completed at a rate of about one a day.

The houses which are currently under construction are two storeys high, but, according to the project manager, there is no problem about building much higher structures. "We can build houses like those," he said, pointing to nearby multi-storey apartment blocks. "Our next project will be four-storey buildings, and after that we will see."

The system answers all the basic needs of the Israeli building industry, according to the company men. It is fast, it is cheaper by about 20 per cent than conventional methods. And the homes are solid and will last.

The construction method is so simple that it needs

few skilled workers; most of the work is done by unskilled people who only have to bolt and unbolt units.

According to the manufacturers, six to eight men can set up the forms for an entire house in just four hours. International Housing claims that this is the answer to the problem of low cost housing. More than 50,000 units have already been built by this system in the U.S., Canada, Mexico and more than half a dozen other countries. With this system one can build spacious luxurious homes, or smaller more conventional houses which can sell at prices meeting the needs of the low income groups.

Lou Boyar is reluctant to talk about the project and his role in it. The project is being financed and managed by a company called B. R. Israel-American Building Co. The B stands for Boyar, and the R for his friend, Sam Rothberg.

"Just let me say that profit is not the motive," Mr. Boyar told me at the site this week. "If the system proves itself, I hope that other builders in the country will use it to build. What I really want is for other companies to take up the idea."

One of the officials of the company told me that they haven't yet worked out the final price, but he mentioned a figure to me, not for publication at present, which makes the system seem like one way of bringing down housing prices here. He did agree to be quoted as saying that these homes should be at least one-fifth cheaper than those built by conventional methods.

It is expected that the price will be worked out within a month, and only then will sales begin. "Mr. Boyar refused to follow the Israel pattern of selling the buildings while still in the planning stages. He insisted that we should have at least one show-house ready before we start selling," the official explained.

Next week the Jewish Agency is sponsoring a conference on the housing problem in Israel. It might be worth while taking the delegates down to Kiryat Ono for an hour one day, so that they can see what can be done if initiative is applied to the problem.

RECTORS

(Continued from previous page)

chers on political grounds. I believe that the majority of students in Israel are against such a development. With good will on both sides, I don't anticipate any major student trouble in Jerusalem.

Complaints have been made that Israelis are forced to seek advanced education abroad, because of the high standards set in Israel. These complaints are simply not valid. The universities take students who have successfully completed their matriculation examinations in the high schools. About 80 per cent of matriculants enter institutes of higher learning. I think the number of such graduates, about 10,000 a year, is

going to remain fairly constant for several years, and the existing universities should be able to handle them all. We should do well to remember this when we consider opening new universities.

It has been claimed that foreign students are taking places that should be reserved for Israelis.

"There is no substance at all in this complaint. In the schools, such as medicine, where competition for places is very, very keen, there are hardly any foreign students. In other faculties, any qualified Israeli student can find a place. In fact, as I indicated, with the expansion in the number of institutes of higher learning, and with the number of high school students staying the same, we may find that foreign students are important to fill the gaps we create."

His himself is a mathematician:

there is an old academic cliché that mathematicians are past their peak at 30. Does he feel that he is wise to take three years off from the cultivated fields of mathematics to wander through the comparatively thorny meadows of administration?

Mathematicians

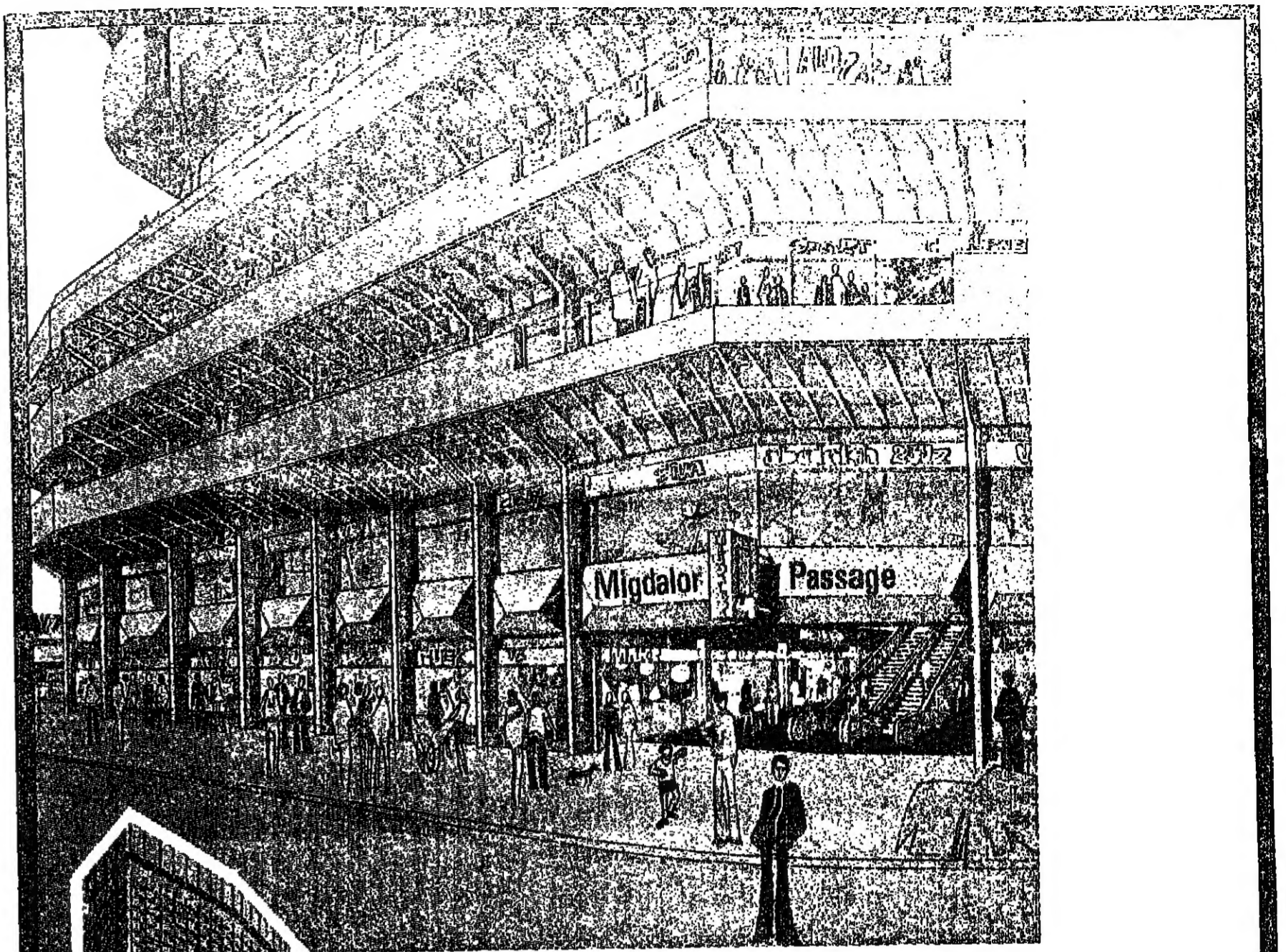
"The old idea arose because there were so few chairs of mathematics that a man had to struggle very hard in his youth to get anywhere. Once he did, he tended to relax. Now the position is much better, there are far more opportunities. I don't think it's true that mathematicians burn out in their thirties and forties; many mathematicians have done very fine work after the age of 40. I myself feel that I did some of my best work when I was 35,

and in the last ten years I have entered, and participate in, the field of the complexity of calculations, which is completely new in mathematics and the computer sciences."

Isn't this all the more reason why he should beware of getting entangled in administration? "During the academic year, the demands of the rectorship will be great. During the summer months, however, things are much quieter, and I hope to have time to do research. Otherwise, I hope to steal time whenever I can. In a way, it's a good idea to serve as rector at a comparatively young age, so as to be able to resume scientific work afterwards without much trouble."

But why do it at all? "Obviously, I think that I have something to contribute. The top-

ics to which I plan to address myself include the overall academic development of the University, the directions into which we should channel our main efforts, and the choice of students. Then I think we have to consider whether we are giving them the best possible training for the work they will have to do in our society: we may be able to make our university more useful to the state and the economy. This could be accomplished by adding certain professional training and by creating new institutes to encourage applied research of importance to the country. Finally, the Hebrew University of Jerusalem was conceived as the university of the Jewish people. What steps should we take to give added meaning and significance to this concept? I hope to find out."



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Not always a desert

The Judean Desert has a long history of Jewish settlement, writes Dr. MENASHE HAREL, a geographer at the Hebrew University. Only when the country was under non-Jewish rule did the area truly deserve the title "desert."

THE Judean Desert is a narrow strip of land stretching for about 100 kms. north and south between the shepherds' haunts along the eastern edge of the Judean mountain watershed and the oasis belt bordering the Dead Sea shore. The Desert, which is some 22 kms. wide at its northern end, near Jerusalem, narrows down southwards to some 14 kms. at Arad, descending all the way from west to east in three steps to the steep cliffs at the edge of the Dead Sea. But what is notable about this steep and arid eastern slope of the Judean Mountains, what sets it apart from Israel's other deserts, is that the Judean "Desert" has generally been alive with human activity when the country has been in Jewish hands. Only under non-Jewish rule has it actually deserved the name of desert.

This stretch of land has played a variety of roles in the history of the land of Israel. Throughout the Israelite period it served to connect the Hebrew tribes on either side of the Jordan, while the armies of Judah and of Moab and Ammon crossed and counter-crossed it on their way to do battle with each other. Herdsmen would bring their animals from the great grassland in southern Moab and northern Edom to the main market in Jerusalem via the Judean Desert, while the shepherds who pastured their flocks in the Judean highlands in summer would descend in winter to the Judean Desert and the Dead Sea shore.

The oases along both sides of the Dead Sea offered a welcome rest to herdsmen and caravans on their way from one side of the Jordan rift to the other, and the dates of Jericho, Ein Gedi and Zoar brought a bigger return than any other crop. Then as now, the mineral springs along the Dead Sea attracted sufferers seeking relief. The need for salt — then vital for preserving food — produced a continual caravan traffic across the Desert from the Judean highland to Har Sdom and the Dead Sea's saline shore, while more caravans came in search of the precious asphalt required for caulking boats and embalmers of Egypt's dead. Refugees, rebels and members of religious sects fleeing the towns and villages of Judea found safety in the Desert's caves and wadis. And when the Romans closed in on the men of Masada and the Bar-Kochba rebels, the Desert was once more repopulated.

Thus this Judean Desert, sandwiched between the populous Judean highland with its flourishing Hebrew towns of Jerusalem, Beit-El, Giv'on, Bethlehem and Hebron on the west, and the Moab-Edom highland carrying the biblical perfume, jewel and spice road from Arabia to Damascus, on the east, was at once a pasture, a refuge, and a highway for caravans and armies.

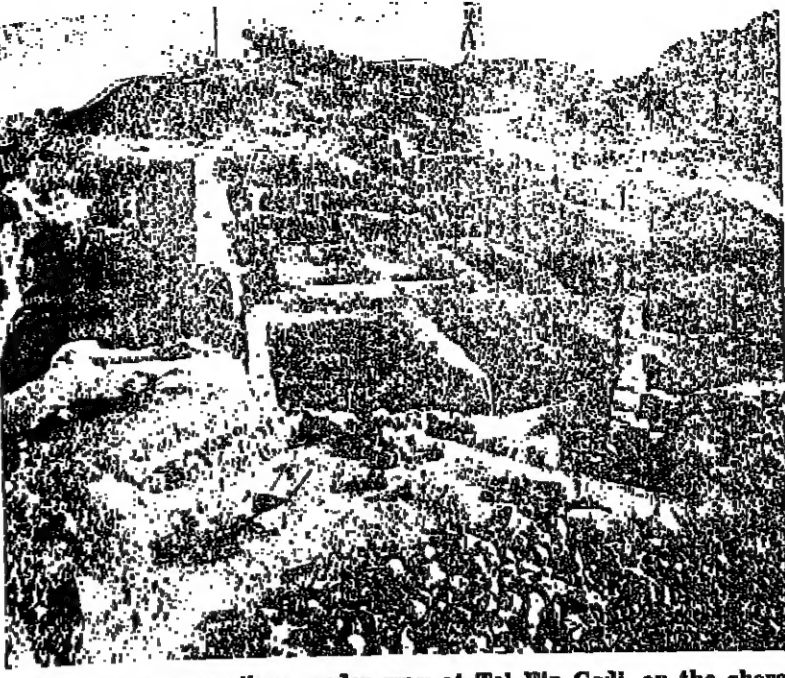
UNLIKE the barren Negev wastes, there is no lack of watering points in the Judean Desert—a combination of Heaven's bounty in providing rain and human energy in digging wells. That it was ideal for grazing is apparent from the fact that in each of the four seasons the herdsman was able to find some part of it rich in grass and water. The yearly cycle began in winter, when shepherds brought their flocks to the little deltas along the Dead Sea to eat the grass which sprang up in the run-off from the first rains in the Judean highlands. In winter, the springs along the shore brim over, and the climate is then the mildest anywhere in the Desert, thanks to the Dead Sea's moderating influence. During the short spring, the herdsmen would move westwards to the cliffs bordering the Sea. Here, the soaked up winter rainwater produced a rich crop of grass, and the herds could be watered in the pools, ten to 15 metres deep, collected in the canyons. In summer, the shepherds took their flocks to a higher level, to pasture in the stubble left by the cattle from the hill villages. Here the shepherds dug cisterns in the brittle limestone, with long trenches channeling in what little rainfall there was. In the fall, the cycle closed with herdsmen driving their sheep and goats to the summit of the highlands, where there was moist scrub and water

at the mountain pools and cisterns. Thus at each season, some part of the Desert provided the right climatic, water and grazing conditions. This was a matter of no small importance, since their herds were the main economic basis for the border villages and oases dwellers. Nabal the Carmelite had "three thousand sheep and a thousand goats" (I Sam. 25:2), and the shepherd-king Mesha of Moab paid a tribute of "an hundred thousand lambs and an hundred thousand rams, with the wool" to the king of Israel (II Kings 3:4). The Judean Desert provided Jerusalemites and other Judean city-dwellers with a number of important staples; the sheep and goats provided cooking fat and milk products. There was meat for feasts and sacrifices. Wool was the sole source of woven winter clothing, and an industry developed around the preparation of sheep- and goat-skins. The offal furnished leather, and from goat-skins the Judeans made parchment for writing and bottles for water and wine, butter and oil.

The Desert's rocky clefts and canyons sheltered the flocks from summer sun and winter rain, and the shepherds used its caves as sheepfolds to protect their beasts from thieves and predators in the night.

THE Desert's proximity to Jerusalem made it a favoured refuge for those forced to flee the capital. At various times of crisis the Desert absorbed waves of refugees from Jerusalem, and enabled them to preserve their freedom and their faith until they could return to their liberated city. The Desert's natural conditions rendered it peculiarly suitable as a base for zealots and rebels; for while only five streams run westward from the Judean highland to the Mediterranean, more than 30 cut eastward across the Judean Desert to the Dead Sea — and these 30 are richer in caves and rock shelters than are the westward trending wadis. Another advantage was that here, unlike in the northern part of the country, the cave-mouths were not right at the water's edge but high up in the top third of the canyon wall, offering a much better defensive position. David and his followers, fleeing from Saul, established their base at Metzuda (apparently Masada) and among the crags and caves

of operations. The peak was 47, 15:12). David smote Edom in the Valley of Salt at the Dead Sea's southern end, and because of Edom's economic importance set governors there and enslaved its inhabitants (II Sam. 8:13-14). David's general Joab conducted a six-month campaign against Moab (I Kings, 11:15-18), it was this war that enabled Solomon to set up his Red Sea port of Ezion Gevir and to gain control of the Arava mines.



Archaeological excavations under way at Tel Ein Gedi, on the shore of the Dead Sea. (Schwartz)

DESERT

(Continued from previous page)

of Ein Gedi. And Masada served Herod first as a refuge and later as a mighty fortress. The Desert was also chosen by rebels as a base for fanning the flames of revolt and as a training-ground. Jonathan the Maccabee followed this course when he and his brothers were forced out of Jerusalem by the Seleucid General Bacchides. And from here, after gathering together his forces, he went up via Michmas to Jerusalem and drove out the Syrians and the Hellenizers from all the land of Judah (I Maccabees, 9). Simon Bar-Giora and his men fled to Masada, and from there battled their way through the Idumeans in the southern Judean hills until they reached the walls of Jerusalem.

In the first great revolt against the Romans in 67 C.E., the Zealots went up to Jerusalem from their base at Masada, and when the revolt failed, retreated to their fortress, where they held out hopelessly until their mass suicide at Pessah of the year 73 C.E. (Josephus, Wars, II, 17:2, 9). Bar-Kochba also chose the Desert as his training-ground, as the finds at Qumran and Wadi Murba't have shown.

DESPIITE the Judean Desert's steep and cut-up terrain and its harsh climate, some 24 mountain ascents and trails were constructed in ancient times in the 115-kilometre stretch from Jericho down to the southeast of the Dead Sea. The rocky cliffs hemming in the Dead Sea on the west alone bear 19 trails in the course of their 80 kilometres. What was the reason for all this road-making?

The first men to make routes in the Desert were the shepherds who, in moving between watering points, often had to take their flocks over very steep terrain indeed. Thus in the rocky stretch between Ein Gedi and Ein Bokek there is a particularly high concentration of paths. Of the eight ascents in the Land of Israel which the Bible names, four are in the Dead Sea area: the Ascent of Adumim to the east of Jerusalem, the Ascent of Ziz at Ein Gedi, the Ascent of Luchit to the east of the Lisan peninsula in Moab, and the Ascent of the Scorpions, which was also apparently in Moab, to the southeast of the Sea.

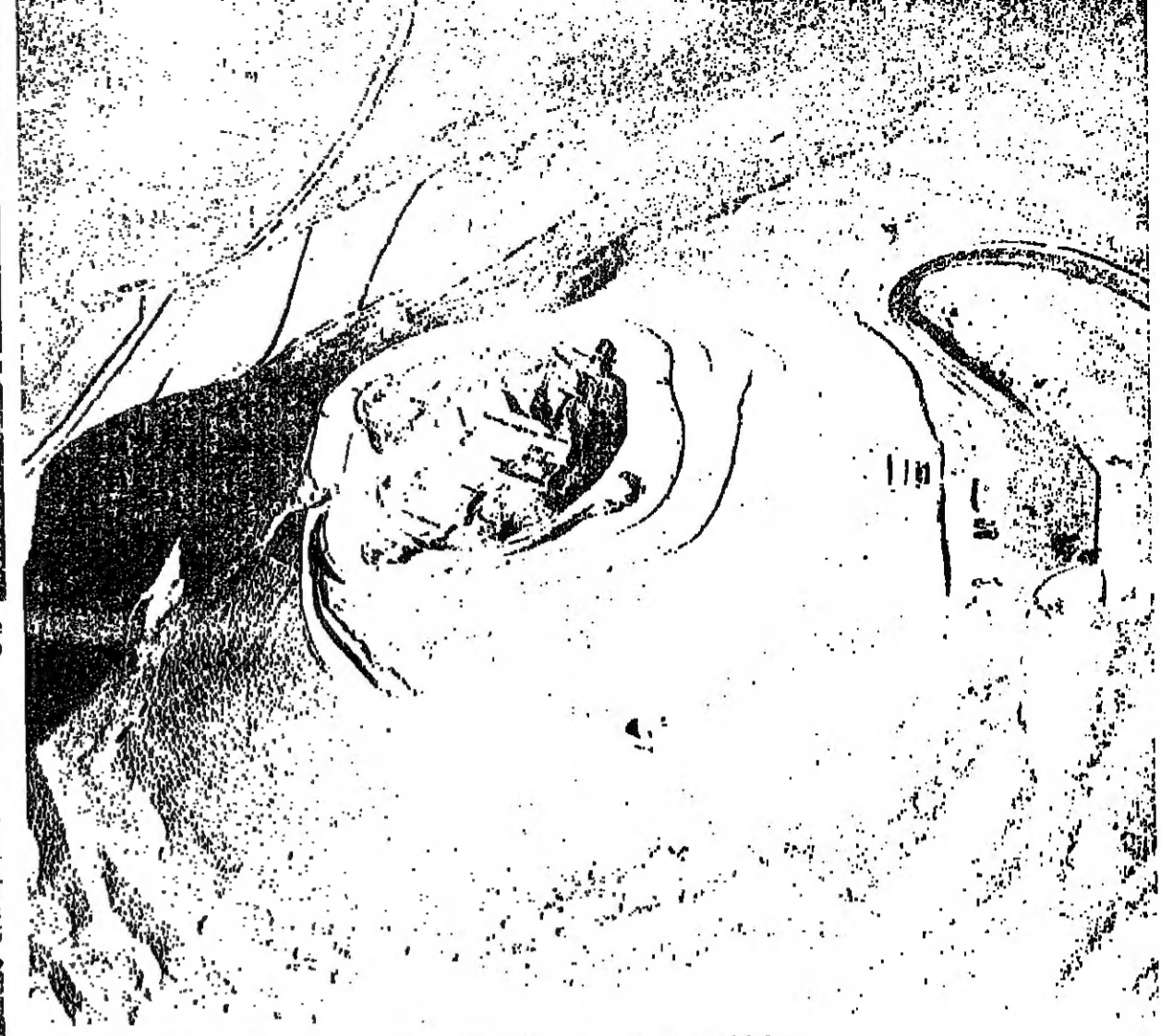
Though it was shepherds who began it, road-making owed its great development to the many wars of the kings of Moab and Edom against those of Judah and Israel, who used the Judean Desert as their war-path and theatre of operations. The peak was 47, 15:12). David smote Edom in



Mosaic floor from remains of synagogue in Jericho. In center is the Holy Ark and below it a menorah, with the words "Shalom el Yisrael" (Peace to Israel). (Schwartz)

reached under the Romans, who raised their roads on retaining walls of layered masonry set against the slopes to support their operations against the Masada Zealots and later against the Bar-Kochba guerrillas. The well-made Roman roads are easy to distinguish from the rough paths of the earlier Israelite shepherds, who merely banked up rocks haphazardly on either side of the trail.

THE constant involvement of Judah on the west with Moab and Edom on the east was based on the classical attraction and repulsion of the desert and the sown: Judah was under the plough, while Edom and Moab on the edge of the Desert, were mainly grazing land. An attraction for Judah, was the "King's Highway" — the great trade route connecting Arabia with Damascus, via Edom and Moab. And Edom had both the best copper mines in the region and the trading port of Ellat. Thus the southern end of the Dead Sea, which was dry land during First — and Second-Temple times, served as a crossroads for those dwelling on either side of the Dead Sea, and there was no period during those long ages when they were not fighting each other over it and in it. Saul, Israel's first king, fought against Edom after he had overthrown the Philistines; and later, after smiting the Amalekites in the Negev, he returned to his capital via the town of Carmel to the south of Hebron (I Sam. 14:21). The continuing influence of this early experience on the national life is particularly



Herodian, a Masada-like palace built by King Herod east of Bethlehem.

the Valley of Salt at the Dead Sea's southern end, and because of Edom's economic importance set governors there and enslaved its inhabitants (II Sam. 8:13-14). David's general Joab conducted a six-month campaign against Moab (I Kings, 11:15-18), it was this war that enabled Solomon to set up his Red Sea port of Ezion Gevir and to gain control of the Arava mines.

With the establishment of the independent Hasmonean state hundreds of years later, there were clashes between the Nabateans — the inheritors of the lands of Ammon, Moab and Edom — and the ambitious Alexander Yannai, who had conquered 14 towns in Moab in his quest for control of the main trade route. Herod, too, conquered Nabatean territory, and refortified the Hasmonean fortress of Machaerus in Moab so as to force the Nabateans to pay tribute out of the luxury goods they carried to the Mediterranean coast for shipment.

In the seventh century C.E. it was in the Judean Desert, at Mota, to the southeast of the Dead Sea, that Mohammed's army defeated the Byzantines. The importance of the area — especially of Moab and Edom — in relation to the great trade route of the King's Highway continued until the time of the Crusades.

MOST of the sects which resorted to the Judean Desert, such as the Hasidim of Maccabean times and the Qumran people of the Dead Sea scrolls, made permanent homes there. These refugees, which stretched from Qumran and Wadi Murba't in the north to the vicinity of Ein Gedi in the south, were chosen for their distance from the main caravan routes and government centres and because of the abundance of natural caves and springs, cisterns and pools.

The desert in general has left an indelible mark on every book in the Bible. The Jewish people spent its childhood in the desert, where it acquired its character and its Law. The continuing influence of this early experience on the national life is particularly

apparent in the Prophetic books. Our ancestors' social organization was also shaped by their time in the wilderness. In Jewish tradition, the Lord is the shepherd and the people His flock. Moses and the Patriarchs were shepherds, a title accorded in later years to the king or leader of the nation. And the connection between monolatry and the desert is too well known to need repeating here.

Life in the desert calls for a tight tribal organization for the defence of life and property, and this is true whether the people involved be wandering shepherds or religious sectarians with a strong and exclusive faith. Thus, not only did Zion and the Law of Moses preserve sects which communed with their Creator in these sects and other self-isolating zealots preserved Zion and its Law.

THROUGHOUT the history of the Land of Israel, from the time of the Patriarchs to that of modern Zionist pioneering, the Jews have always chosen deserted, barren and difficult places to settle in — places such as the rugged hills of Judea and the salty waters of the northern Negev. The reasons for this have been both ideological and economic.

The Patriarchs deliberately chose the desert site of Beersheba as their jumping-off place for the settlement of the Land. And Esau involved the establishment of six towns in the Judean Desert — Beit Ha'arava, Sechacha, Middin, Nivshan, Ir Hamelah and Ein Gedi (Josh. 15:61-62) — something which none of the foreign powers that have ruled the land ever repeated. Indeed, the chief among these places — water-rich Ein Gedi — was an entirely new foundation of the kings of Judah, and no trace of Canaanite occupation has been found at the site.

The Judean Desert played a central role throughout Jewish history in Eretz Israel. David organized Israel's first regular army there. His general Joab was born and died there. The pious Rechabites chose to live there, in order to return to the way of life of

the Patriarchs who had wandered through Sinai and the Negev. In Hasmonean and late Second-Temple times, the Judean Desert-Dead Sea area had a series of fortresses to defend Jerusalem and Judea on their eastern flank. They comprised Aristobolus near Zif to the south of Hebron, Herodion and Hyrcania east of Bethlehem and Jerusalem, Kipros at the outlet of Wadi Kelt, Dok to the west of Jericho, and Alexandrion (Sartaba) to the northeast of the Judean hills overlooking the Jordan Valley.

At this same time (late Second Temple) a group of unique agricultural settlements was set up in the lower Jordan Valley and along the western shore of the Dead Sea, balsam being one of the most important products.

The settlers also developed an export industry based on the local salt and asphalt, which gave the area considerable economic importance in the eyes of their own and foreign rulers. The hot springs along the Dead Sea were developed into spas and, last but not least, sects such as that of Qumran came to live in common, pray and await the End of Days.

Small Jewish communities survived in the Judean Desert after the destruction of Jerusalem in 70 C.E. and the Bar Kochba revolt 60-odd years later. Jews continued along the western shore of Byzantine rule right up to the Arab conquest in the 7th century. Even at this low point of Jewish history, the Jewish inhabitants of Esthanoa and Susiya in the Hebron hills, of Ein Gedi, and of Jericho and its neighbour Na'aran were able to build fine synagogues. And in our own day this tradition of desert settlement has been renewed at Kibbutz Beit Ha'arava (Kibbutz 1948) and the phosphate installations at both ends of the Dead Sea, and most recently at Ein Gedi, Neot Hakikar and Nabal Kallia.

Thus Jewish settlement in the Judean Desert has encompassed settlements of the sword like Masada and Herodion, settlements of the plough like Ein Gedi, Zoar and Jericho, and settlements of the spirit like Qumran.

Point of Information, Mr. Chairman, If You Please

By William Freedman

Poem based on a photograph at the
Kibbutz Lohamei Hagetaot Museum.

*These photographs that wire and charge walls,
children's eyes steaming open every sealed
thing but one, were taken.
Someone stood where sunlight falls
on shadows, his hand unshaken
by his sight. His finger lit light level
beneath the shutter. Families on tour,
a man turned baby on a ledge,
a night on a layer of water —
all records of the possible, pure
history, angles cut from a forming order
of things, wedged
between now and nothing. These
eyes too are segments of the circle, keep
the door from locking shut.
Children swept in cura like dust, keys
jangling in the pockets of sky. The word puts
mind to sleep
and slides the door.
Only God, at the risk of sin
help me understand
which of us is which. Is yours
the boiling eye, the word or steady hand?
Where you end, may we begin?*

ONE GENERATION AFTER

(Continued from page 12) as suffering witnesses to history is a Christian concept which Wiesel categorically rejects — but as an investment in the future, Wiesel does not quarry the Holocaust itself for "meaning" — theological or historical — or for aesthetic symbols, as does Nelly Sachs. The task he undertook was to retrieve and piece together the fragments of the world of his childhood and to commemorate the lives — rather than the deaths — of the individuals who peopled that world.

Incomplete return

Of course, the return cannot be complete. The God of Eliezer's childhood has turned His back on man. Between the dream that he has as a child in Sighet — of meeting God on His resplendent throne, and the dream that he has as an adult in New York — "I didn't see God there," there was the Holocaust. And the loss of faith, which is really a realization that God is dead but that He is powerless, is perhaps best summed up (in "The Accidental") just before Eliezer recounts his dreams, when he asks the doctor who has just operated on him:

"Do you believe in God, Doctor?"

"Yes," he answered. "But not

in the operating room. There I only count on myself." The affirmation in Wiesel's books is not in theology but in the metaphysics of human potential and human vision. If Israel won the Six Day War. It was not because of Divine intervention, but because of the intervention of the Six Million dead ("Begger in Jerusalem"). Now once again, the legends of the Hasidim, which represent what Wiesel calls an attempt to "humanize" fate can be retold — in a world which just one generation ago proved itself so unworthy of their message that it destroyed the message with the messengers.

Protest and faith

This, of course, is not the first time that these stories have been written. But when a survivor of the Holocaust tells the stories of the joy and "celebration," there is something in it that is more than scholarship and more even than nostalgia: there is something of protest and of faith — not a naive faith predicated on visible evidence of human regeneration, but rather a pledge to the future of the human spirit. Grigor tells Clara in "Gates of the Forest":

"The Messiah isn't one man, he's all men. As long as there are men there will be a Messiah."

Adaptations of lectures

Perhaps the diminution is partly due to the fact that Wiesel has spent much time in recent years as speaker and orator of the Holocaust — many of the pieces in "One Generation After" are adaptations of lectures he has given in tours around the U.S. Perhaps it is due in part to the fact that he has assumed or been appointed the role of "Spokesman for the Six Million."

A few years ago Wiesel used this authority to awaken the conscience of a still indifferent world to the plight of Soviet Jewry. Less happy manifestations of Wiesel's public role can be found in his recent misunderstanding with Foreign Minister Abba Eban and his political opinions on the so-called capture of Martin Bormann, which have been widely reported in the Israeli press, and have dramatized the transfiguration of Wiesel into a stereotypical cultural symbol of the Holocaust. He is no longer the witness or the teller of tales, but Wiesel's marketable moral authority in a world hungry for new saints. It seems that Wiesel himself has begun to realize the dangers of becoming a "peddler of night and agony" ("One Generation After"). It is good that he has decided to speak to us of other things.

Mrs. Sarah teaches at the Hebrew University.

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Post-Joycean wordsmith

FIRST the plot of Anthony Burgess' 22nd book: 20-year-old heir Miles Faber, thrown out of college for engaging in a sexual act of protest, makes his way to the Caribbean island of Castita, where he encounters his double (the son of a Welsh-speaking circus performer, Aderyn the Bird Queen), his former governess, his sister (like himself the offspring of a brother-sister incestuous union), his grandfather, and hordes of hangers-on. After several near-catastrophes, such as the attempted rape of his sister and his subsequent marriage to his sister in the guise of the double, Miles accepts his inheritance and the pre-arranged marriage which accompanies it — marriage to a Chinese in order to encourage the miscegenation which his father so desired — offspring of a Black and a Chinese.

Now forget the plot and re-read the novel in order to revel in the words. Burgess shares with Vladimir Nabokov the distinction of being the most proficient post-Joycean wordsmith, which makes the common theme of incest in "MF" and "ADA" even more noticeable. A dictionary is a most necessary aid

MF by Anthony Burgess. London, Jonathan Cape. 219 pp. \$10.
Reviewed by Curtis Arnson

In the reading of this word-fest as the reader encounters such lush obcurities as onomatopoeic and opoanax "and bathycolous (look them up). The pilgimage to Castita is ostensibly to find the shrine of poet-artists Sib Legory (the Anglo-Saxon word for incest in *shlepers*).

The hero is Miles Faber (note the MF initials, which are also the initials of Faber in the firm of Faber and Faber in London. And on and on to where all is relevant and all is related, just as the sad of structuralism finds that through the act of language itself all men, "primitively" and "civilized," are related through the property of ordering things — and the French structuralist-anthropologist, Claude Lévi-Strauss, is not an alien spirit to this book.

And the meaning? "The story I've told is more than plausible; at least I admit that the ridiculous can, so to speak, be viewed relatively. The main structure is solidly true, but would it matter much if it weren't? ... Don't try distilling a message from it, not even an espresso cupful of meaning. It may not be profound, but it's a lot of fun. Enjoy it."

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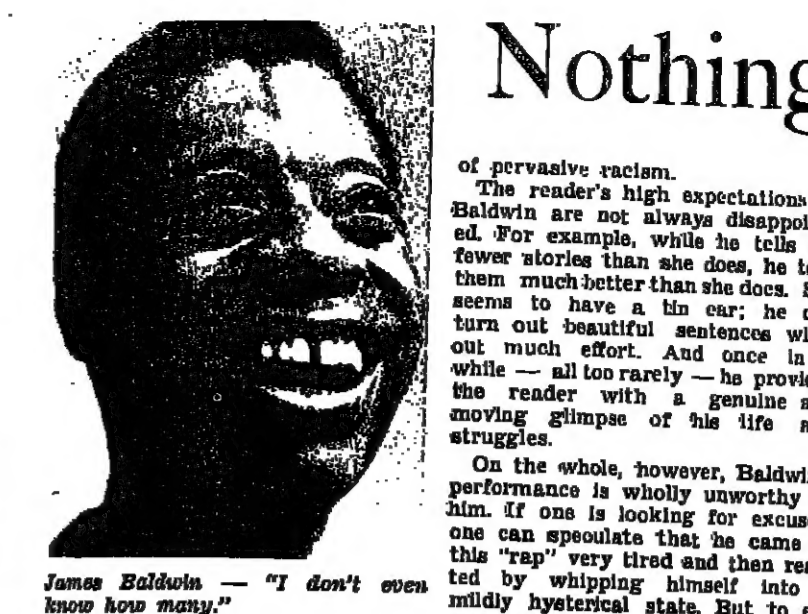
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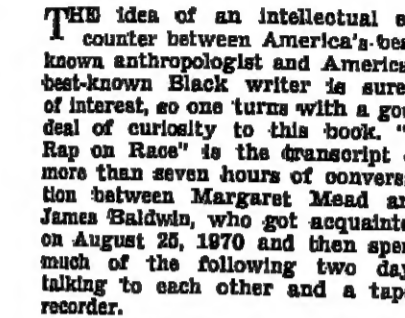
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THE JERUSALEM POST — LITERARY PAGE

FRIDAY, APRIL 7, 1972



James Baldwin — "I don't even know how many."



Anthony Burgess — reveal his words.

The idea of an intellectual counter between America's best-known anthropologist and America's best-known Black writer is surely of interest, so one turns with a good deal of curiosity to this book. "A Rap on Race" is the transcript of more than seven hours of conversation between Margaret Mead and James Baldwin, who got acquainted on August 25, 1970 and then spent much of the following two days talking to each other and a tape-recorder.

Since seven hours is a long time as discussions go, the protagonists have managed at least to refer to most aspects of the race problem in the U.S. Thus, the topics raised include integration and Black Power, Martin Luther King and Malcolm X, prejudice and Panthers, and many more. In addition, both Mead and Baldwin show themselves to be resolutely fashionable intellectuals, chatting with great ease about time and language, identity and alienation, Western Civilization and technology — and much more. As if that were not enough, they also reveal a tremendous amount about themselves, thus enabling the reader to obtain some glimpses into the minds of two famous people.

Margaret Mead accepts her status as a celebrity with great aplomb; in fact, here, as in her many public appearances for quite some time, she appears to be enjoying herself hugely. She is getting on in years, but age has not withered her; she has the gift of wit, she continually astonishes one — and during this "rap" she appears at times to intimidate her partner — by her awesome ability to produce a definite opinion on absolutely anything and everything. If she were not so distinguished a woman, and if one had to judge her by the book alone, one would be tempted to characterize her as part battle-axe and part gas bag.

But perhaps it would be better to put it this way: she does not hesitate to take the lead in the conversation and she attacks the agenda with a good deal more zest than Baldwin. One should also add that throughout she is rather grimly determined to be hip, "with it" at all costs. She is proud of having pathetically made the transition from advocating integration to advocating Black Power; and she is capable of starting a session by saying Baldwin: "Now what's been bugging you all day?" Sometimes, to be sure, she slips into the vocabulary of former times, as when she calls this "rap" a "dialogue," and at one point she even exclaims "fiddlesticks," but that merely makes her yearning to be up-to-date more poignant.

So much, for the moment, for Margaret Mead; one suspects that most readers will come to this book with a greater interest in James Baldwin, and that is readily understandable. Poets are intrinsically more interesting than social scientists; moreover, Mead is the representative of a kind of social science that has been better days while Baldwin's art raises serious claims to timelessness. He is a minor poet, but a genuine one. That means that one expects more from him than from her, however; much that may go against the grain of his views

Nothing said about much

A RAP ON RACE: MARGARET MEAD-JAMES BALDWIN, N.Y. Philadelphia, Lippincott. 256 pp. \$6.95.

Reviewed by
Werner J. Dannhauser

The State of Israel and being an anti-Semite. But Baldwin is vivid proof that there is no necessary difference between the two stances, that one reinforces the other, by going on to say that he has been, in America, "the Arab at the hand of the Jews."

This is repulsive and dangerous nonsense of a kind that is immune to rational refutation; it fully deserves the outrage commendably expressed by Margaret Mead. Yet even the most sensitive reader, fully aware of the disgusting mixture of malice and self-indulgence that finds its expression in such passages, is likely to be able to muster up only a very limited amount of moral indignation. That is because he will realize that Baldwin has paid a price for his viciousness — the price of appearing in a really bad book, a book that is terrible — in even more ways than can be spelled out here.

"A Rap on Race" is a very bad book, to begin with, because it sheds no light whatever on the topic it sets out to illuminate. While everything seems to be touched on, nothing is really articulated. In part, that may be due to the fact that Mead and Baldwin agree on so many fundamentals that the discussion quite understandably stays away from those fundamentals. For example, since they are both unquestionably committed to equality, one finds almost nothing interesting here about the problems of egalitarianism. Yet the seeds of conflict and a fruitful friction are present. Thus, one could imagine a fascinating exchange due to the clash between his prophecies of doom and his inveterate optimism, or between his vestigial belief in a permanent human nature and her rather dogmatic cultural relativism, or in general between the pieties of an old-style liberal and a new-style fanatic. But nothing comes of it. Each rides his own hobby-horse capriciously; she puts her faith in specifically to solve the race problem, while he keeps talking with utter vagueness about "power."

Secondly, "A Rap on Race" is a very bad book because it is, for the most part, a fearfully boring and tedious clap-net. The following passage is one of many that might be offered as evidence:

MEAD: Divorce is terribly hard to get in Russia; they found they couldn't get the kind of character they wanted without the father.

Finally, "A Rap on Race" is a very bad book because those parts which are not as boring as the above passage are likely to be of interest mainly because they belong to that peculiar genre not previously associated with the work of either Margaret Mead or James Baldwin — inadvertent comedy. At times to be sure, the humor is not only unintentional but also bizarre, as when both repeatedly divest themselves of remarks that a few years ago would have been condemned as racist and probably will be again a few years hence: Blacks relax by frying chicken and eating watermelon; Negroes like to touch, they have rhythm, etc. etc. At other times the fun consists of two mature and eminent people hot in pursuit of sophomoric clichés; housing developments may lack the personal touch; it's no good to respond to human trouble only when it spills over into violence, one must learn that if one man is hungry, all men are hungry, etc. etc.

And so the "Rap" reels to a harmonious close. Baldwin has referred to Mead as "brilliant" — a judgment, one hopes, based on her

Documents on Eretz Yisrael

LA VERITE SUR LE CONFLIT ISRAELO-ARABE (The Truth about the Israel-Arab Conflict) by Joseph Veinberg. Paris, C.E.F. 275 pp. with reproductions of 70 documents.

Reviewed by
Erich Kwilecki

IT is hardly possible to read all the books and articles dealing with the Middle East in general and Israel in particular. And this flood of information apparently has a rather limited influence, especially among the young people of the New Left. One may suspect that these people are more inclined to discussions than to reading.

One way to get at the facts is to visit Israel and its neighbors. Reports conveyed by tourists, often enhanced by films and slides, have more impact than books. But in the book under review, the author tries to tell the truth by publishing photos of relevant documents. Each of the 70 documents thus reproduced is accompanied by a short explanation and a translation into French of texts in other languages.

The documents speak for themselves. We see, for example, that the region covered by the pre-1967 State of Israel had a majority of Jews already in 1896. Jerusalem has had a Jewish majority ever since 1844. The renowned Baedeker travel guide, in its 1912 edition, refers to substantial Jewish majorities in Jerusalem, Safad and Tiberias.

There is the famous agreement of January 13, 1919, between Chaim Weizmann and the Emir Faisal, which speaks of "the closest possible collaboration between the Arab State and Palestine."

There is the call by the Haffa branch of the Histadrut, in Arabic and Hebrew, dated April 28, 1949, imploring the Arabs not to leave the town but to continue to develop it together with the Jews.

A collection of newspaper clippings recalls the genocidal ranting of the Arab leaders during the Six Day War period, vividly illustrated by Nazi-style anti-Semitic cartoons.

The book deserves to be translated into other languages.

Dr. Dannhauser, Assistant Professor of Political Science at Cornell University and former Associate Editor and Book Review Editor of "Commentary" magazine, is spending a sabbatical leave in Jerusalem.

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Photos by Nat Sufirin



A PYRAMID designed for climbing (made out of ancient telephone poles) a swinging bridge (near, but not over, a river) and a lattice of ropes are among the attractions of the new Municipal Playground in North Tel Aviv now drawing far more crowds than conventional playgrounds.

"We can't tell which is the most popular unit," the Municipality's spokesman told *The Jerusalem Post*, "because there are so many young people swarming over everything that we can't count them."

Located on the strip of wooded green along the southern bank of the Yarkon River near the end of Rehov Weizmann and opened a few months ago, the imaginative attractions were designed by Gideon Sarig, an architect and sculptor. Mr. Sarig recently returned from the U.S. after six years' study, which included the subject of

park planning, and erected the playground with the help of his students at the Bezalel School in Jerusalem, where he teaches.

Children of all ages find the ramps, "and especially the moving parts" a source of do-it-yourself adventure. Visitors can see that it is not beneath the dignity of sophisticated teenagers and even parents escorting toddlers to enjoy themselves immensely.

Providing this attractive environment is not simple ("construction was quite complicated") or cheap (IL70,000), and municipal budgets are being cut. But playgrounds such as these are unquestionably a bargain in "improving the environment" — and the cost of disposing of the second-hand poles should be subtracted from the budget. The Municipality's plan is "to expand this one and build more."

After 50 years of blindness:

'Who is that old woman?'

TORONTO (AP). — Rose Crawford, who lost her sight after a bout of measles at the age of four regained it this week after 50 years of blindness. She looked in the mirror and said: "Who is that old woman?"

Partial sight was restored to both Mrs. Crawford's eyes by surgery at Toronto's Central Hospital. Doctors said the operations could have been performed 20 years ago, but she did not know of the developments in surgical techniques until a few months ago.

When the bandages were removed, Mrs. Crawford also saw her 60-year-old husband Leonard for the first time. "I knew he was tall, but he looked like a giant," she said. They were married 23 years ago.

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POLES APARK

BILLAT-Savrin scorned those who ate bouillon; to him a soup was a meal. He had never been to Iraq to these, now widely served in Israel. If you wish, add a whiff of sea soup powder to each recipe.

Soup with Zubeh Dumplings (10 servings)

Soup: 1 kilo cubed meat, 3 large onions, 1 stalk celery, 2 tablespoons lemon juice, of basil or any other herb.

Dumplings: 1/2 cup burghul (wheat) or semolina, flour, 1 finely chopped onion, 4 spoons oil, 1/2 kilo minced lamb, 2 tablespoons pine nuts, of allspice, salt and pepper to taste.

the soup, put the meat into water and simmer for at least 4 hours. Pound the remaining soup in a mortar or put through a mincer or blender, and add to the soup when the meat is tender.

the dumplings, soak the wheat in water long enough to make it paste-like (at least one hour). It is traditionally then pounded in a mortar with salt (but you can omit this process). Make small balls of the wheat, about the size of a finger, and work the wheat into a round to make hollow

balls. You cannot get fine enough flour, then add a bit of flour to help it together. Fry the chopped wheat in the oil, add the chopped onion and fry until it loses its red color. Add the pine nuts, allspice, and pepper and mix well. Put the mixture into the kubbah and smooth the top over to close them. Flatten somewhat and cook in the soup for 20 minutes.

Yemenite Soup

If you wish you can buy Fitas and Hilbeh. Or if you prefer, you will have to prepare them.

Pitas: 6 cups flour, 1 tsp. salt, 1/2 cup water, 5 grams fresh yeast.

Hilbeh: 3 cups fenugreek seeds. Balls of this are pounded in a mortar to make 2 cups flour. Add 1/2 cup water, dash of chili pepper, salt, cumin, and (if you like) tomato paste.

Soup: 1 kilo meat, lamb or beef, 3 onions, 4 large leeks, 10 stalks celery, 1 teaspoon curry, 1/2 cup black pepper, 2 teaspoons salt, 1/2 cup ground cardamom.

the Yemenite pita, mix all the ingredients together and set aside in a warm place overnight. Make small balls. Roll out very thin and bake in a very hot oven for a few minutes only. The pita is then folded up and put into a soup bowl.

the Hilbeh, pour the water over the Hilbeh, pour the water over the fenugreek flour, and after 2 hours pour off the liquid, leaving only the moist paste. Whip the paste and add the spices, and if you like, also tomato paste. This soup is very hot even if it were cold.

the meat or lamb or chicken water and vegetables for the soup. Just before removing the lid, add the spices and seasonings. Cook a few minutes more. The soup is poured over the pita and left over that.

Shervah Beduin Soup

1/2 kilo onions, 3 tablespoons oil, 1/2 kilo tomatoes, 18 cups water, 1/2 cup mustard, 1 crushed clove of garlic, 1 cup of mint sprigs, pepper, cayenne, rice as a garnish.

the onions to the oil, add the tomatoes, and stew together. Put in the ingredients except the rice and simmer for 3 to 4 hours. Add the rice for the last hour. Serve as a soup garnish. Serve the meat, cut up, in the soup.

Melokhia (Mallow) Soup

1/2 kilo melokhia, 1/2 kilo of

SPICY ORIENTAL SOUPS

By Molly Lyons Bar-David

mallow or spinach or Swiss chard or beet greens, chopped parsley as desired, 3 cloves garlic, 1 small chili pepper, dash of coriander, salt to taste.

Boil the giblets in the water for 1 hour. Chop the greens and crush the garlic. Add these to the giblets. Simmer until everything is tender

and remove from the heat. Add the chili pepper, salt, and coriander. The spice will penetrate the soup even without cooking further. Heat up before serving.

Schav—Cold Sorrel Soup

1/2 kilo sorrel leaves, 8 cups soup stock (use pareve golden soup), 1

tablespoon lemon juice, 3 tablespoons sugar, salt and pepper to taste, 1 cup sour cream (or if you wish you can use pareve cream), sliced hard boiled eggs for garnish.

Chop the sorrel leaves and cook in the soup stock over low heat for about one hour. Add the lemon juice, sugar, salt and pepper. Serve

cold with sour cream, and add slices of hard-boiled eggs as a garnish.

Ancient Israeli Sycamore Fig Soup

3 cups sliced sycamore figs or other figs, 3 cups water, 3 tablespoons cornflour or 1/2 tablespoons flour, 2 cups orange juice, dash of ginger, sugar to taste, lemon juice to taste, 2 grated fresh apples, sour cream if desired.

Cook the figs in the water until mushy. Add the cornflour and cook until clear. Whirl the mixture in the blender (or put it through a sieve). Add the remaining ingredients and chill thoroughly. Serve with a garnish of sour cream.

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GARDEN HINTS

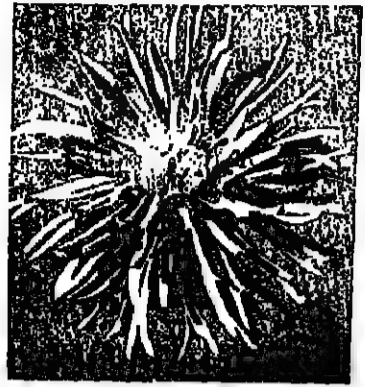
FOR *April*
By Della Cohen

DAHLIAS are popular plants in our gardens and many are the reasons for this preference: their beauty, their numerous varieties, the lack of diseases and their adaptability to our climate.

The dahlia was introduced during the 18th century to Spain from Mexico, where it was used as a food plant, but its tuberous roots were not appreciated by the European taste. In Europe it was cultivated for its beautiful flowers. The name dahlia was given about 200 years later in honour of Andreas Dahl, a Swedish botanist, pupil of Linnæus, who studied the culture of this plant.

How to cultivate dahlias
When you take into consideration the subtropical origin of the dahlia it is easy to know exactly what kind of growing conditions the plant needs. A hot, high dry climate and a well drained soil are the principal conditions for good results in dahlia cultivation. All these are easy to find in our country.

Select a sunny site, with good air circulation and protected from strong winds. Avoid planting under trees. Dahlias need room, a lot of room, to develop well. The big varieties should have about a square metre of



Cactus dahlia

place a stake in the hole at the same time. All dahlias must be staked, except for the dwarf varieties.

Egyptian matchmakers still play a key role

CAIRO (AP). — young men and girls to meet socially, the *khatba* still plays an important role. Mothers of young girls and men seek her out because as a woman she can mingle with the families of both sexes without drawing any objection from suspicious fathers who in some areas in Upper Egypt kill their daughters if they suspect a girl has met or even permitted herself to be seen by a man.

In these areas, a man has two alternatives if he wants to marry: either he depends entirely on the description provided by the *khatba*, or he sends a relative to see for him. But he cannot unveil his bride's face until they are alone after the wedding.

The pictures are snatched and examined by eager eyes. If they meet acceptance, serious but seemingly casual bargaining starts. If the pictures are a disappointment, then she is asked to try again.

People call her *khatba*, which means marriage agent or matchmaker. Her job is to gather information, sometimes with pictures as proof, for persons who want to marry but do not know how or to whom.

In a traditionalist country such as Egypt, where in almost all rural areas there are no opportunities for

garden surface at the disposition of each plant.

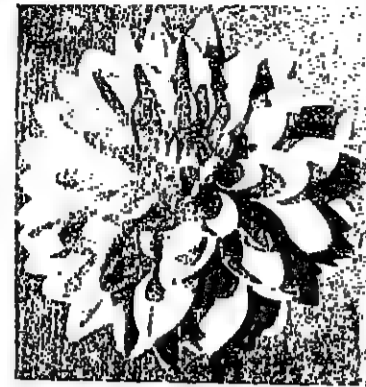
Because dahlias are hybrids, you cannot expect to obtain flowers similar to those from which the seeds were taken. Most gardeners prefer to plant dormant roots, which they buy from nurseries or have saved from the previous year. It is good to have a preculture indoors in flats. In April, dig a hole 15 cms. deep and large enough to accommodate the root, choosing a well-prepared plot. Put the root in the hole and

GROWING DAHLIAS

Use stakes about one metre high, not more. Cover the root with 10 cms. of soft soil, adding more soil around the plant as it grows. Dahlias take 12-14 weeks to bloom after planting. When the sprouts are 10 cms. high choose three of the strong ones and cut the others at the soil level, repeating this operation any time new sprouts appear.

Pinching and disbudding
When the plants reach about 20 cms. in height, break off the centre stem above the top pair of leaves. This encourages strong side branching. One pinching is enough for larger dahlias, an additional pinching will be necessary for smaller plants.

When the plant is tall enough to need support, attach the plant to the stakes with raffia strings. If you want to increase the size of the flowers, you must remove lateral buds from the large flowered varieties. When the three buds formed at the top of each branch reach the size of a pea, remove the two side buds. Small flowered dahlia plants



Double-flowering decorative dahlia

should not be disbudded.

During the summer, dahlias need a lot of water, penetrating deeply into the soil and around the plant, but not sprinkled on the foliage.

Fertilize the soil with well-rooted manure at least two or three weeks before planting. After the sprouts emerge, you can add a chemical fertilizer: one third of a cup per plant, raked into the soil. Fertilizing during the growing period may make the tubers soft and difficult to preserve for next season.

Control weeds and keep the soil cool. Regularly remove dead flowers from the plants.

Propagating dahlias

The easiest and most popular method of propagation of dahlias is root division. The single root you plant in spring will have developed a clump of roots by autumn. Extract this clump from the soil with care and store it in a cool place during the winter. When spring planting time approaches cut these clumps with a sharp knife. Each piece must have an "eye." To be sure to distinguish the eyes easily, keep the clump in a warm moist place for several days until the sprouts form.

A brief classification of the different kinds of dahlias should give you a general idea of the different possibilities offered by those plants in the decoration of gardens and balconies. Dahlias are classified ac-

ording to the size of the plant and to the shape and arrangement of the petals.

Dahlias that grow in a low bush, 40/45 cms. high, are referred to as dwarf dahlias. This kind is particularly fitted for the decoration of balconies. Plant a choice of these plants in big boxes to get a mass of colour—pink, red, salmon, orange, and yellow. Generally these are single flowered, with few rows of petals and a central disc. Double-flowering dahlias are usually taller and the flowers are larger with multiple rows of petals. They display no central disc.

Because dahlias vary so much in height and blossom sizes, be sure to select varieties that will suit your purpose, especially if you want to use them for a mixed border. There they provide a rich blossom during all the summer. Put *glaz Hybrid* (1.20m.) in the last row and *Lilliput dahlias* in the first line.

The single-flowering dahlias include: *single, orchid flowering, anomone, collarette* and *peony* dahlias. Double-flowering dahlias include: *caesia, semi-cactus decoratives, ball and pompon* types.

Dahlias are also good cut flowers. With some care, cut dahlias can last a week or more. Always cut the flowers early in the morning or after sunset. Place them in a container and cut off a small portion of the stem under the water.



Collarette dahlia

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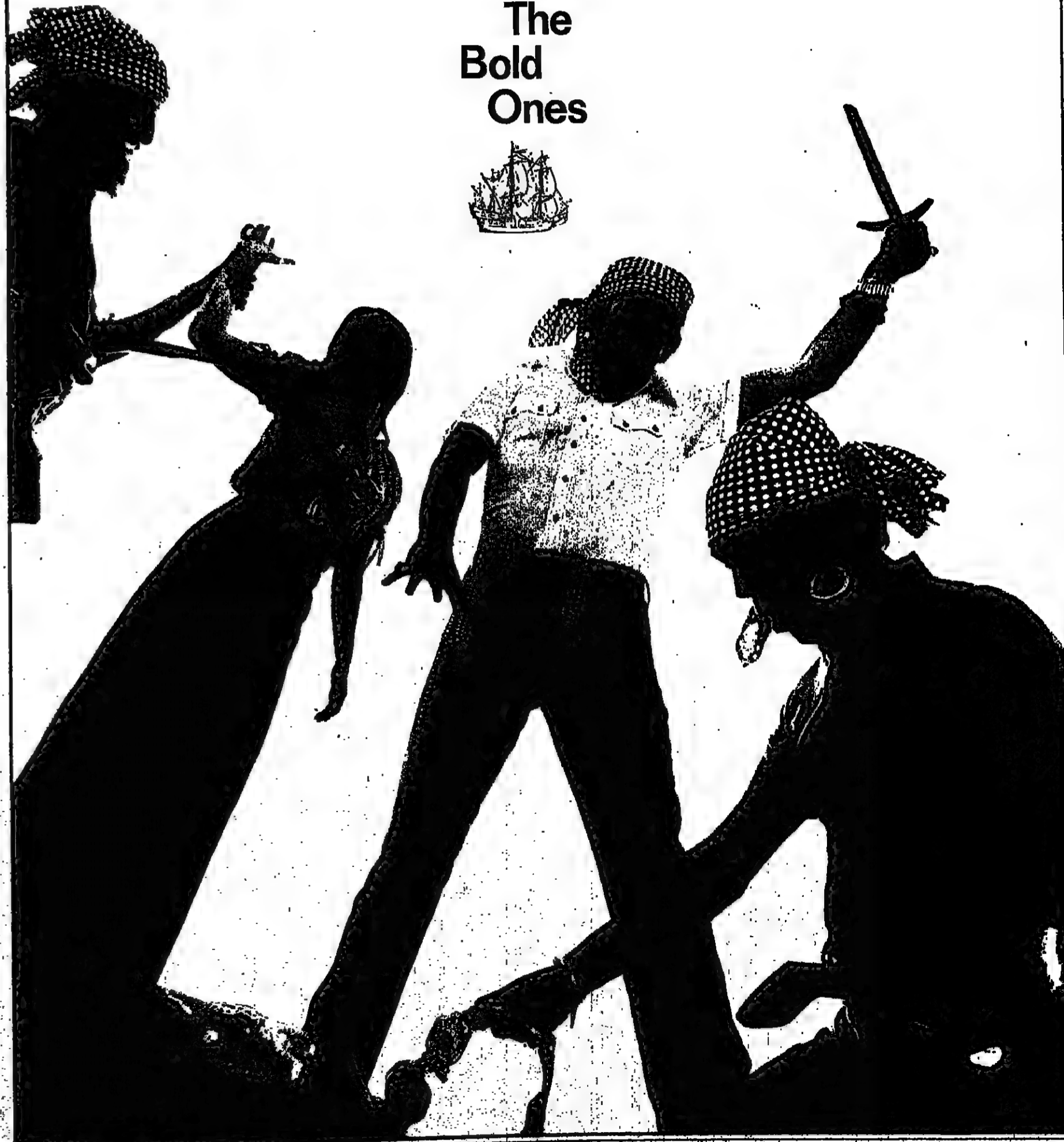
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The Bold Ones



A love affair with Batsheva

news
by
Michael Sogden

"I HAVE a kind of love affair with the Batsheva company," Mr. Norman Singer, Executive Director of the New York City Center of Music and Drama, told me during his recent week's visit to Israel to make arrangements for the Batsheva Dance Company trip to the U.S.A. next year.

"We presented them the first time," he said. "The second visit needs even more care than the first."

He also saw the Bat-Dor company, holding discussions with its management. He found it exciting that there should be two such companies in the country, and he thought Israelis should be grateful to Batsheva de Rothschild for making them possible. "Of course she did a lot in America, too," he remarked.

"I see so much that is interesting here—besides the two dance companies," he went on. "For instance, the dance schools with hundreds of students, and the kibbutznika who are released to join the companies and who pay their salaries into the kibbutz funds. Also the dancers whom the army stationed so that they could continue their dance training at the same time they were doing their army service, and the dance studios in the kibbutzim, where dance is part of the employment."



NORMAN SINGER

The New York City Center has two resident companies—opera and ballet, two companies that perform in the Lincoln Center (also opera and ballet) and other "divisions" such as children's theatre, street shows, "ghetto" programmes, and "cinecinema." The ballet company controlled by the famous George Balanchine and the Joffrey Ballet are both within his organization.

government, foundations, corporations and individuals—some of whom give large donations and about 10,000 of whom are 'friends' who contribute to such company."

Yael the City Centre has a \$3m. deficit. "I don't know whether that makes us very rich or very poor. I'm told only the rich can have a deficit like that," he said. One reason for that deficit is that non-profit companies get the theatres rent-free.

The New York City Center is also "hospitable" to visiting dance companies, both American and foreign. (This is where the Batsheva company comes in.) "There's been a fantastic explosion in dance in the U.S.," Mr. Singer said. "People say there is too much going on, but in one season five major companies were appearing in New York at the same time and all were sold out."

I asked whether he would arrange for one of the U.S. ballet companies to come to Israel. The obstacle is money, he said. The Joffrey Ballet is going to Russia, state-aided, I pointed out, so why not to Israel? The City Centre Ballet (Balanchine) was here in the 1950's, he said, adding that he would look into the possibilities.

FAMOUS choreographer-director John Cranko, of the Stuttgart Ballet, also flew in for a few days last week, chiefly to "look again" at his ballet "Song of My People," which he did for the Batsheva company. He also discussed future plans.



JOHN CRANKO

He would like to do another ballet for the Batsheva company— "maybe in August," and also to bring the Stuttgart Ballet here again, "maybe in October-November." The obstacle: money. However, "We are going to Tiberias, and it may be possible to stop off here," he said. If the Stuttgart company comes, it will bring Cranko's "Taming of the Shrew," his new "Initials RBME" and some short new ballets.

The Stuttgart company recently returned from a "triumphant" visit to the U.S.S.R.— "a marvellous success," said Cranko. How did the Russians react to his employing defectors? "Of course they didn't come with us," he answered smiling. "Whatever the Russians may have thought, they kept their mouths shut."

John Cranko also came here to decide whether the "music" of "Song of My People..." which consists mainly of Hebrew poems, should be translated for travel abroad. The Batsheva Company is going to

Paris in May, the U.S.A. next year and may also go to the Edinburgh Festival. "The poems should be left as they are, he feels. 'What language will have one get another voice like Hanna Maron's?'" he asked. (In this connection, Norman Singer has made an excellent suggestion—that between the scenes, a line should be spoken in English (or French) to give a hint of the text.)

YOUNG Israeli choreographer-dancer Domy Reiter-Soffor, whose ballet on King David the Lover proved so interesting, is back in Israel to create a second ballet for the Bat-Dor Dance Company. His new theme is "Song of Deborah." Why Deborah? "Because in Jewish history there have been only two really great women leaders—Deborah and Golda."

He has composed the music for the new ballet himself: a vocal score (to be sung by soprano Zimra Ornat) which has

been orchestrated. He went to the British Museum to study the poses on ancient sculptures, and he is designing the sets and costumes himself. "In the same beat, and where will one get another voice like Hanna Maron's?" he said, "but in this case I know what I really want."

Since he was here last, he has been dancing and choreographing for television in London and teaching in two studios, after leaving the Irish company where he was assistant director. "Of course there is security with a company," he explained, "but I want to try being free for a year."

"Song of Deborah" will have its premiere in Tel Aviv on April 12. On the same programme, there will be another new ballet, "Accent-Youth," by Toni Beck, who recently settled in Israel after heading the Dance Department of the Southern University in Dallas, Texas. "The ballet is for the younger members of the company, not the soloists," she told me. "I am trying to give them some fun, something kooky, be-



DOMY REITER-SOFFOR

fore I attempt anything serious here. I got the idea from the youth scene after Shabbat—in Dizengoff, if you like." The "rock" score is by Misha Segal.

TRAVELLER'S WOES



Gary Bertini: Six trips abroad a year.

man like Bertini were to live in Switzerland, he could be anywhere in Europe within a few hours, and go home between engagements.

An artist living in Israel tends to arrange longer trips, because of the travel tax. A flight to London and back costs about IL2,500, including nearly IL900 in tax. Bertini, who goes abroad about six times every season, calculates that he spends around IL15,000 only on flights. A businessman gets a tax rebate if he exports—but, of course, culture and artistic achievements creditable to Israel are not export.

The Israel Chamber ensemble's recent U.S. tour received only partial support from the Foreign Ministry and the Ministry of Education and Culture; most of their expenses had to come out of the earnings, which are never very high. One hears the same story from other conductors and artists performing abroad frequently. It would be most laudable if somebody in the Government would take up the situation of Israeli artists who do not want to leave the country and live abroad in order to make a living.

UNLIKE some of its predecessors, this year's Ein Gev Festival was blessed with good weather. Despite the early arrival of Pessah this year, there were no flooded roads, and no clatter of rain on the tin roof distracting listeners from the performances.

There were also some other differences. The army, which had kept a close guard on the festival and the road around the eastern shore of the Kinneret before 1967 and during the years of tension in the Beisan Valley, was conspicuous by its absence. In its place, there were just two policemen.

Equally conspicuous was the abundance of long hair on young people in the audience. Most of the hipster youngsters appeared to be Americans, but there were also a number of kibbutznika keeping up with the fashion of the times.

The programmes reflected simply what was available at the time on the "market." There was something for every taste—symphony orchestra, kibbutz art, folklore, ballet, pop, army shows with audiences varying slightly according to the fare offered. The only original contribution was the presentation of a new composition, especially commissioned by the Lotte Steinberg foundation for first performance at Ein Gev—a ballade by Ben-Zion Orgad based on a Jewish legend. Very few Israeli composers produce new works nowadays, and this foundation is fulfilling a valuable function.

Minister of Tourism Moshe Kol announced that the Ein Gev Festival will benefit from inclusion in the Israel Festival programming, so that subsidies and planning will cover both the Pessah and Summer events. The expanded programme which can be expected will be warmly greeted by the thousands of settlers in the Jordan Valley and the Golan Heights, as well as the growing number of tourists and holiday guests during this time of the year.

THE Haifa Symphony Orchestra has a new general manager—London-born Samuel Lewis, 35, a former viola player with the London Symphony Orchestra and past musical director of the Royal Drury Lane Theatre.

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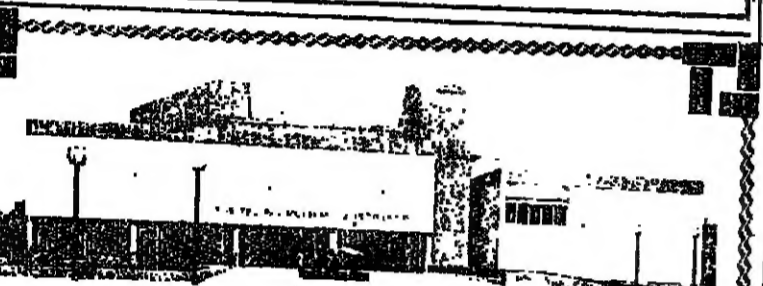
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This week at the Tel Aviv Museum

The New Building (Sderot Shaul Hamelech). Tel 227861. EXHIBITIONS - 50 Painters from Paris (Zacks Hall)...

THEATRE... "TAKE TWO" by Charles Dazano... "TREVOR" comedy by John Bowen... JERUSALEMA... Bell He'lam, Tomorrow, Saturday, April 8, 8.30 p.m.

Next performance in TEL AVIV... Sunday, April 9, Z.O.A. House, 8.30 p.m. Wednesday, April 12, Z.O.A. House, 8.30 p.m.

Evening of Song Duets... Zilla Grossmaler, Yonatan Zak, Eddie Etzion-Zak... Programme: Purcell, Handel, Mendelssohn, Dvorak, Mozart, etc. Thursday, April 13, 1972, 8.30 p.m.

the israel museum, jerusalem THIS WEEK AT THE MUSEUM

Tuesday, April 11, 1972 8.30 p.m. ART FILM CLUB... Wednesday, April 12, 1972 8 p.m. GALLERY TALK... Thursday, April 13, 1972 8 p.m. YOUTH WING FILM CLUB... Saturday, April 15, 1972 8.30 p.m. CONCERT...

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The Israel National Opera... Tomorrow, April 8 AIDA (at 8.00 p.m.)

"A STONE IN DAVID'S TOWER" Sound and Light Show in Jerusalem... Text: Yehuda Haezrah. Directed by Pierre Arnaud and Arnon Adar.

Orkestral Dance Theatre... Mishavel Sade Omant Ya'anu - Tues, April 4. Jerusalem "Khan" - Wed, April 12, 8.30.

THE YUVAL TRIO... Saturday, April 8, 1972, at 8.30 p.m. sharp. YURI PIANKA - Violin; SIMCHA MELD - Cello; YONATHAN ZAK - Piano, and WOLFGANG LEWY - Horn.

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THE PROTESTANT COMMUNITY CHOIR with orchestra presents HANDEL'S "MESSIAH" (Easter portion) April 7, 1972, Friday, 8.00 p.m. Church of the Redeemer (Lutheran) JERUSALEM-EAST.

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DIAMONDS ARE FOREVER - Sean Connery is back again with his by now classic portrayal of James Bond. Agent 007 is after that nasty character Stavros Blofeld (Charles Gray) and his ring of diamond smugglers in Las Vegas. This time the action is even faster and fuller of last-minute escapes from death than any other Bond film for the necessary reasons - this time the necessary reasons are London and this time the hero is John and Lana Wood. Directed by Guy Hamilton. A treat for Bond lovers.

THE BRENCH CONNECTION - Based on an actual U.S. police investigation of some ten years ago of the illegal trade in narcotics. There is an outstanding performance from Gene Hackman as Detective Doyle, dedicated, brutal, and good acting from the rest of the cast including Fernando Rey, Marlon Brando, and James Caan. Excellent performance from Gene Hackman as Detective Doyle, dedicated, brutal, and good acting from the rest of the cast including Fernando Rey, Marlon Brando, and James Caan.

DIETZ HARRY - This time the popular Clint Eastwood is on the side of the law. He is Inspector Callahan of the San Francisco Police Force, called "Dirty Harry" because of all the dirty jobs he is assigned. He has to track down a homicidal maniac who is terrorizing the city. Don Siegel ("The Killers", "Madigan") concentrates direction and photography and getting the maximum of excitement.

AFRICA ADDIO - Documentary which takes viewer on a tour throughout Africa with emphasis on sensational aspects and with murder stories of men and animals. Written and directed by Jacques Cousteau. Both photography and editing are superb.